A SHORT ACCOUNT OF SCOTLAND.

BEING

A *Deſcription* of the *Nature* of that *Kingdom*, and what the *Conſtitution* of it is in CHURCH and STATE.

Wherein alſo ſome notice is taken of their *Chief Cities* and *Royal Boroughs*.

WITH AN

APPENDIX,

I. About their *King's Supremacy*.
II. The Difference of the *Scotch* and *Engliſh Liturgy*.
III. The *Revenue* and *Expence* on the *Civil* and *Military Liſt*, according to a late Eſtabliſhment.

Written by the late Reverend Mr. Thomas Morer, *Miniſter of St.* Ann's *within* Aldersgate, *when he was Chaplain to a Scotch Regiment.*

London, Printed for *John Morphew* near [illegible] *Hall.* 1715.

TO THE READER.

Reader,

THE following Account is made out of some few Notes I had taken about Four-teen Years ago, when I was called to Scotland. *And being the Union of* England *and* Scotland *is now grown a considerable Subject in every Bodies Mouth, perhaps it may gratify the Curiosity of those who are Strangers to that Country, to be let a little into the Knowledge*

of the Nature and Constitution of it both in Church and State.

Without therefore offering a any Reasons for or against such an Union, all I take upon me t do, is to describe that King dom to the best of my Knowledg or the Information I had while was upon the Place; wherein

2 Mac. 15. 38. **If I have done well, it is what I desired; but if slen derly or meanly, it is tha which I could attain to.**

A SHORT ACCOUNT OF SCOTLAND, &c.

Scotland is sometimes called *Caledonia*, sometimes *Albania*, from a Northern Province of it so named, but more generally *Scotland*, from the *Scoti* (say some) an *Egyptian* Lady, from Σκυθης (say others) derived from Σκυ, signifying a *Bow*, being excellent *Archers*, and formerly much more noted, for their great dexterity in this way of fighting. The *Scythians* had the same character; and many take this to be the *Ratio nominis*, and is as likely as the other *Etymologies* given of this Ancient Nation. *The Name.*

There are some Disputes about *Peopling* this Country: For tho' it be contiguous to *England*, and that Both Kingdoms make *One Island*, yet it is supposed that the first Inhabitants were *Irish*, because it is *Their Original.*

not only a few Leagues from that Island but *Ireland* it ſelf is frequently called *Scotia Major*, and Part of *Scotland Ierne*, the Name of *Ireland*, as if in both Inſtances the *Iriſh* had a mind to leave ſome Memorial concerning the *Origin* of this Country. And it is farther obſerved, that in the *High-lands* of *Scotland* there is nothing heard but the *Iriſh Language*, as the ſuppoſed Language they brought with 'em when they left the Place of their Nativity, and became Colonies here.

The Soil. The *Soil* of the Country ſeems to the Eye very indifferent; and tho' they have many fine *Valleys*, which might be improved into a Competitorſhip with our *Engliſh Meadows*, yet for want of ſufficient Induſtry and Care they become almoſt uſeleſs, on the account of frequent Bogs and Waters in ſuch Places. Whence it is, that they have little *Hay* in that Kingdom. And tho' there is a competent of *Graſs* daily expoſed to Sale in the Towns and Villages, yet being cut but in the *Intervals* or little Spaces between the Ridges of Corn, ſometimes very diſtant from one another, they think it more profitable to ſell the *Graſs*, than to make it into *Hay* for Winter: At which time their Horſes feed for the moſt part on

Straw

Straw and *Oats*, which are ſold in their Markets at tolerable Rates. And this is the reaſon likewiſe why their *Arable-Ground* is very conſiderable; and 'tis almoſt incredible how much of the Mountains they plough, where the *Declenſions*, I had almoſt ſaid the *Precipices*, are ſuch, that to our thinking, it puts 'em to greater difficulty and charge to carry on their Work, than they need be at in draining the Valleys.

Their *Harveſt* is very great of *Oats* and *Barly*, which is the more common and flouriſhing Grain of the Country, the Straw whereof is very ſerviceable to 'em for the Support of the Cattle. Not but they have *Beans*, *Peaſe*, and ſome *Wheat* likewiſe; but the *Oats* and *Barly* are moſt in requeſt, as on which they chiefly depend: On the firſt for Bread, on the other for Drink, which is ſometimes ſtrong enough to arm 'em againſt the Coldneſs of the Climate. And of their *Barly* there are two ſorts; One of which has double Ears, and they call it *Beer*: This they make their *Malt* of, and may be a reaſon for giving the Drink that Name. But that which employs great part of their Land, is *Hemp*, of which they have mighty Burdens, and on which they beſtow much *Their Harveſt.*

much Care and Pains to dreſs and prepare it for making their *Linen*, the moſt noted and beneficial Manufacture of the Kingdom.

Incloſures. We ſeldom meet with *Incloſures*; either becauſe being a Corn-Country, they would be injured as little as may be by *Birds* which harbour in the Hedges; or being without thoſe long and kind Leaſes the Tenants of *England* have, they are not encouraged by their Lords in that and ſome other Improvements; or that there is want of Induſtry in this, and the like Caſes; So it is, that their Fields are *open*, and without Fences, unleſs here and there they raiſe out of the Road ſome little continued heaps of Stone in the nature of a Wall, to ſecure their Crops from the Incurſions of Travellers.

The High-Lands.

High-Lands. SCotland is diſtinguiſhed into *High-Lands* and *Low-Lands*. The People of the *firſt* were anciently called *Brigantes* (a Name the *Iriſh* ſometimes go by, of whom they are ſuppoſed to be deſcended) from *Briga* or *Bria*, a *Bray*, a Word ſtill in uſe with 'em to ſignifie an *High-place*; as

s when they say, the *Bray* of *Athol*, they
ean the *Mountainous Part* of that Coun-
y. But now mostly *High-Landers*, whe-
her because they lie more *Northerly* than
he rest of the Kingdom, or because they
well in the *Hilly-part of it*, is uncertain:
ut heretofore this was the main of the
cotch King's Territories till the *Picts*
ere expelled, who had *Edinburgh* in
ossession, and the better part of the *Low-*
ands, where about five Miles from that
ity there are a row of Hills, called *Pict-*
and-Hills, in which those distressed Prin-
es frequently sculked in convenient Re-
uges or Rooms hew'd out of the Rocks,
ill they had fresh Opportunities to try
heir Fortune, and recover their Coun-
ry: But were at last in the Reign of
Kenneth 2d. (about the Year 839.) so in-
irely routed, that the *Name* is now ex-
inct as well as the *Kingdom*.

The *High-Landers* are not without con-
derable Quantities of *Corn*, yet have not
nough to satisfie their Numbers, and
herefore yearly come down with their
Cattle, of which they have greater Plen-
y, and so traffick with the *Low-Landers*
or such proportions of *Oats* and *Barly* as
heir Families or Necessities call for.

They

Their Subjection to their Lords.

They are in great *Subjection* to their *Lords*, who have almost an absolute Power over 'em. So that whenever They summon'd 'em, they immediately got together, and attended them whithersoever they went, tho' to the loss of their Lives and the little Fortune they had. But of late Years the Scene is changed; and tho' at this day there are divers Instances to be seen of that Power of their Lords; yet their present Case is much better, and the Yoke easier than it was before.

Their Affection to the Heads of their Tribes.

Nor are they more *obedient* to their *Lords*, than *affectionate* to their *Clans*, and the *Heads* of their Tribes, or Families whom they usually have so great a regard to, that they will not, as far as lies in them, suffer 'em to sink under any Misfortune. But in case of a small Estate they make an honourable Contribution on their behalf, as a Common Duty or Concern to support the Credit of their Houses.

Their Religion.

Their *Religion*, as to outward Profession, is for the most part after the Establishment of the Kingdom; yet too many not only retain the *Irish* Language, but the *Irish* Religion; and not a few profess no Religion at all, but are next door to Barbarity and Heathenism. However in the

he general they have ſo great a Venera-
ion for *Miniſters*, or Men in Holy Or-
lers, that notwithſtanding their natural
oughneſs, and perhaps rudeneſs to other
ort of Travellers, theſe Perſons Coats
re a ſufficient Protection and Paſſport
o them throughout that part of *Scotland*.
Which reſpect is grounded on a Principle
hey have, That ſhould they in the leaſt
njure ſuch a Man, they muſt not expect
o proſper all the Days of their Life. 'Tis
rue, at the Skirmiſh at *Brechin*, ſome of
Colonel *Barclay*'s Dragoons found in one
of their Sacks, among other things, a Mi-
niſters Gown; and 'twas a hot report at
that time, while we were in ſight of their
Camp, that they uſed a Clergy-Man hard
by very ill both as to Goods and Perſon.
But then this is imputed to the Villainy
of the *Iriſh* join'd 'em a little before, and
who are remarkable Enemies to Men of
this Profeſſion. For I was well aſſured
by an old Divine at *Perth*, who had ſpent
many Years among 'em, that this was
not the way of the *High-Landers* them-
ſelves who reverenced Gown-Men to a
degree, not much ſhort of Superſtition.

They are conſtant in their Habit or way of Clothing; *Pladds* are moſt in uſe with 'em, which tho' we Engliſh thought incon- *Their Habit.*

inconvenient, especially for Swords Men in times of Action, and in heat of Summer, as when we saw 'em; yet they excused themselves on these accounts, That they not only served them for Cloaths by *Day* in case of necessity, but were Pallats or Beds in the *Night* at such times as they travelled and had not opportunities for better Accommodation, and for that reason in Campaigns were not unuseful: The *Low-Landers* add, That being too often *Men of Prey*, by this means they cover their Booty the better, and carry it off without the Owners knowledge. These *Pladds* are about seven or eight yards long, differing in fineness according to the Abilities or Fancy of the Wearers. They cover the whole Body with 'em from the Neck to the Knees, excepting the *Right Arm*, which they mostly keep at liberty. Many of 'em have nothing under these Garments besides Wastcoats and Shirts, which descend no lower than the Knees, and they so gird 'em about the Middle as to give 'em the same length as the Linen under 'em, and thereby supply the defect of *Drawers* and *Breeches*.

Stockings. Those who have *Stockings*, make 'em generally of the same piece with their *Pladds*, not knit or weaved, but sow'd together

gether, and they tie 'em below the nee with Tufted Garters.

They wear a sort of Shooes, which they all *Brocks*, like our Pumps, without Heels, of a very thin Sole, and affording little security from the *Wet* or *Stones*, which is their main use and chiefly intended for. *Shooes.*

They cover their Heads with *Bonnets* or *Thrum-Caps*, not unlike those of our Servitors, tho' of a better consistence to keep off the Weather. They are *Blue*, *Grey*, or *Sad-colour'd*, as the Purchaser thinks fit; and are sometimes lined according to the Quality of their Master. *Hats.*

The Quarrels and Animosities between their Great Ones, made it always necessary in Elder Times to be very well Armed, and the Custom continues to this Day, so that you shall seldom see 'em tho' only taking the Air, without *Sword* and *Dirk*, which is a short Dagger. In War, they had formerly *Bows* and such kind of *Arrows* as once entered the Body, could not be drawn out without tearing away the Flesh with 'em: But now they carry *Muskets* and other *Fire-Arms*; And when they are on the Defensive Part, they depend much on the *Targets* or *Targets*, which are Shields of that form the Latines call *Their Arms.*

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by the Name of *Clypeus*, round and a quidistant from the Center: And are made of the toughest Wood they can get, lined within and cover'd without with Skins, fenced with Brass Nails, and made so serviceable that no ordinary Bullet, much less a Sword can penetrate to injure them or their Masters, who have such an artificial way of twisting themselves within the compass of these Shields, that 'tis almost a vain attempt for their Enemy to seek to annoy 'em. And indeed they fight with too much odds, when they come so near us, because they not only have the protection of their *Bucklers*, but are withal very expert at their *Swords*, which consist of the best *Blades* now in being, and were therefore much sought after by our Officers and Souldiers, who were very well furnished with 'em before we left the *High-Lands*.

Their Pillaging the Low-Lands.

Once or twice a Year, great numbers of 'em get together and make a Descent into the *Low-Lands*, where they Plunder the Inhabitants, and so return back and disperse themselves. And this they are apt to do in the profoundest Peace, it being not only natural to 'em to delight in Rapine, but they do it on a kind of Principle and in conformity to the preju-

dice

ce they continually have to the *Low-anders*, whom they generally take for many Enemies.

The Low-Lands.

THE *Low-Lands* are ſo called by way of compariſon, and as they late to the *High-Lands* I juſt ſpoke of. ot but that the *Mountains* here are both merous and lofty, and we paſs not many iles without climbing ſome of 'em (ſo hat this Tract of Ground independent- taken, might be very well named the *ill-Country*) yet conſidering its Neigh- ourhood to the Northern Provinces, hoſe Mountains are more contiguous nd of greater number, it may (in ſome eaſure) juſtifie the diſtinction, tho' I hould chuſe rather to make the diffe- ence between 'em on the account of the anguage, Garb, Humour and Spirit of he People, than the ſtrict Etymology of he word, or Situation of the Country. We take the *Low-Landers* to be a Med- ey of *Picts*, *Scots*, *French*, *Saxons*, and *Engliſh*, as their Language and Habit in- nuate, which is the reaſon why the *High-Landers* who look on themſelves to be

Low-Lands.

Low-Landers.

be a *Purer Race*, cannot affect 'em; b
on the contrary deal with 'em as a *Spu*
ous degenerate People. And indeed t
Low-Landers abate much of that tr
Courage anciently and deservedly give
their Fore-fathers. Whether it be th
they degenerate in their Kind, or b
come Soft and Effeminate by their dai
converse with Politer Nations, we kno
not; but certain it is, they fall short
their Ancestors Spirit (whether *Picts*
Scots) and in case of a Breach, the *Hig*
Landers think it advantage enough,
they have only these Men to fight wit
An instance of which we had at th
Battle of *Gillicranky*, where, upon th
approach of the *High-Landers*, the *Scot*
Forces on our side scoured away, and le
one only Regiment, that of Colon
Hastings, to bear the Charge and Fur
of the Enemy.

Provision The *Low-Landers* have plenty of mo
sorts of Grain, especially *Oats* and *Barle*
And as for Cattel, though they have larg
Herds and *Lags* of their own, yet the
Plenty of this kind, depends much o
the yearly Descent of the *High-Landers*
who come hither with considerabl
Droves to exchange for Corn, when thei
own is spent at home.

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Thei

Their *Habit* is moſtly *Engliſh*, ſaving that the meaner ſort of Men wear *Bonnets* inſtead of *Hats*, and *Pladds* inſtead of *Cloaks*: And thoſe *Pladds* the Women alſo uſe in their ordinary Dreſs when they go abroad, either to Market or Church. They cover Head and Body with 'em, and are ſo contrived as to be at once both a *Scarf* and *Hood*. The Quality go thus Attired when they would be diſguiſed, and is a Morning-Dreſs good enough when ſome haſty buſineſs calls them forth, or when the Weather diſheartens 'em to Trick themſelves better. *Their Habit.*

Their *Language* is generally *Engliſh*, but have many words derived from the *French*, and ſome peculiar to themſelves. They are great *Criticks* in Pronunciation, and often upbraid us for not giving every word its due ſound, as when we call *enough enou*, or *enuff*, without making it a *guttural*, but neglecting the *gh* as if not written. Wherein however they are as faulty themſelves, as I ſhew'd 'em by divers Examples in their daily Diſcourſe; particularly their neglect of *Vowels* is very remarkable, which being few, ought to be pronounced with greater care. As when *o* happens to terminate the word, eſpecially monoſylla- *The Language.*

bles, they change it into *a*, as *wha* for *who*, *twa* for *two*, &c. and if in the middle, they ſay *Steans* for *Stones*, *mare* for *more*, &c. all which they no otherwiſe excuſed than by Cuſtom and uſage of Speech, which is our Apology for the like miſrepreſentations in words objected to us. They have an unhappy *Tone*, which the Gentry and Nobles cannot overcome, tho' Educated in our Schools, or never ſo converſant with us; ſo that we may diſcover a *Scotchman* as ſoon as we hear him ſpeak: Yet, to ſay Truth, our *Northern* and *Remote Engliſh* have the ſame imperfection.

Rich and Factious.

They have the advantage of their Brethren in the *North*, as to *Trade* and *Merchandice*. Which is the reaſon why they are more *Factious* than the reſt of the Kingdom, the Spirit of Schiſm uſually reigning in ſuch places where the People are rich to reward their Teachers.

This is all occurs at preſent concerning the *Low-Lands*, as before diſtinguiſhed. What I add more, Treats of the *Scotch* in common.

Their way of going.

Their Ordinary Women go *bare-foot*, eſpecially in the Summer. Yet the Husbands have Shooes, and therein ſeem unkind in letting their Wives bear thoſe hard-

hardſhips without partaking themſelves. Their Children fare no better when ſcarce able to go. But, what ſurpriſed me moſt, ſome of the better ſort, Lay and Clergy, made their Little Ones go in the ſame manner, which I thought a piece of Cruelty in *them*, whiat I imputed to the *others* Poverty. But their Apology was, The *Cuſtom* of the Country, grounded on an ancient *Law*, that no *Males* were to uſe Shooes till *Fourteen Years of Age*, that ſo they might be hardened for the Wars when their Prince had occaſion for their Service.

Their *Bread*, for the moſt part, is of *Oat-Meal*, which if thin and well baked upon broad Irons or Stones for that purpoſe, is palatable enough, and often brought to Gentlemens Tables. But the Vulgar are not ſo curious, for they only water the Meal into a convenient conſiſtence, and then making 'em into thick Cakes, called *Bannocks*, they ſet 'em before the Fire to be hardened or toaſted for their uſe. Theſe People prepare the *Oats* after this manner; They take ſeveral Sheaves, and ſetting Fire to 'em conſume the Straw and Chaff to Aſhes, which after a convenient time they blow away, *Their Bread.*

then gathering up the Grain ſufficiently parched, they bruiſe it into Meal.

Their Fleſh. Their *Fleſh* is good enough, yet I confeſs it will not keep as long as that in *England*, which they ſay proceeds from the largeneſs of the *Pores*, expoſing it more than elſewhere to the Air and Weather.

Butter and Cheeſe. Their *Cheeſe* is not the beſt, nor *Butter*, made in part of *Ewes-Milk*, which did not reliſh with us, yet we could not tempt 'em to forbear that mixture.

Their Drink. Their *Drink* is *Beer*, ſometimes ſo new that it is ſcarce cold when brought to Table. But their Gentry are better provided, and give it Age: Yet think not ſo well of it as to let it go alone, and therefore add *Brandy*, *Cherry-Brandy*, or *Brandy* and *Sugar*, and is the *Nectar* of this Country, at their Feaſts and Entertainments, and carries with it a mark of great Eſteem and Affection. Sometimes they have *Wine* (a thin bodied Claret) at 10 *d.* the *Muskin*, which anſwers our *Quart*, but is no more than half of the *Scotch Pint*; and thereupon they tell us that if *their* Drink be not ſo good as *ours*, yet their *Meaſure* is better: But the difference lies only in the Terms, for the Proportions are alike, and we paid as much

much for their *Chopping* as for the *Pint* here, containing the ſame quantity.

They have *Poultry* and *Fowls* in convenient plenty. Among the reſt there is the *Solon-Gooſe*, a large Bird, but taſtes more of *Fiſh* than *Fleſh*, becauſe accuſtomed to the Sea, and feeds there oftner than in other Places. The Inhabitants ſay, that the manner of its Production is this: She lets fall her Egg according to the Seaſon on the ſide of a Rock, which having a ſlimy glutinous matter about it, faſtens it ſelf to the place where it happens to fall, nor can it be removed without danger of breaking it to pieces. And ſometimes the Egg is ſo untowardly fix'd, that there is no more room for the Bird to come at it, than with one of her Feet, which ſhe ſpreads on the upper part of the Egg, reſts on it with her whole Body, and in time, with the heat of her Foot produces the young one, which from this way of hatching, takes its Name, and is called *Solon*, quaſi *Sole on*, from the Sole of the Dam's Foot, which after this manner gives it Being. But whether ſo or no, I am not ſure; you have the Relation. *Solon-Gooſe.*

The *Houſes* of their Quality are *High* and *Strong*, and appear more like *Caſtles* *Their Houſes.*

than *Houſes*, made of thick Stone Walls, with *Iron-Bars* before their Windows, ſuited to the neceſſity of thoſe Times they were built in, living then in a *State of War*, and conſtant Animoſities between their Families. Yet now they begin to have better Buildings, and to be very modiſh both in the *Fabrick* and *Furniture* of their Dwellings: Tho' ſtill their *Avenues* are very indifferent, and they want their *Gardens*, which are the Beauty and Pride of our *Engliſh Seats*. The *Vulgar Houſes*, and what are ſeen in the Villages are low and feeble. Their Walls are made of a few Stones jumbled together without Mortar to cement 'em; On which they ſet up pieces of Wood meeting at the top, Ridge-faſhion, but ſo order'd, that there is neither Sightlineſs nor Strength, and it does not coſt much more time to Erect ſuch a Cottage, than to pull it down. They cover theſe Houſes with *Turff* of an inch thick, and in the ſhape of larger Tiles which they faſten with Wooden Pins, and renew as often as there is occaſion; and that is very frequently done. 'Tis rare to find *Chimneys* in theſe places; a ſmall Vent in the Roof ſufficing to convey the Smoak away. So that conſidering the Humility of thoſe

Roofs

Roofs, and the Groſs Nature of the Fuel, we may eaſily gueſs what a ſmother it makes, and what little Comfort there is in ſitting at one of their Fires. However in their Towns and Cities the caſe is otherwiſe: But of them, when I come to particular Places. 'Twas Matter of wonder at firſt that ſo great a *Corn-Country* as *Scotland* is, ſhould not be able to afford 'em *Straw* enough to Thatch the Houſes: But calling to mind their want of *Hay*, which makes 'em employ the *Straw* in feeding their *Horſes* as well as Foddering their other *Cattel*, I was quickly ſatisfied as to this point, and thereupon choſe rather to pity their *Poverty*, than charge 'em with ill *Contrivance* in the Covering of their Cells.

Orchards they have few. And their *Apples*, *Pears*, and *Plumbs* are not of the beſt kind. Their *Cherries* are tolerably good. And they have one ſort of *Pear*, large and well taſted, but ſeldom had. *Wall-Fruit* is very rare. But for *Gooſberries*, *Currans*, *Strawberries*, and the like, they have of each; but growing in Gentlemens Gardens, and yet from thence we ſometimes meet with 'em in the Markets of their Boroughs. *Their Fruits.*

Their Fire. They have excellent *Pit-Coal*, ſo bitu minous and pitchy, that it burns like Candle, and is both pleaſant and uſefu But this is chiefly for their Gentry an Boroughs; the Common People deal i *Peat* and *Turff*, cut and dried in the Sum mer, and would be no bad Fuel, bu that at firſt kindling, it makes a ver thick and offenſive Smother.

Their Snuff. They are fond of *Tobacco*, but mor from the *Snuff-Box* than *Pipe*. And the have made it ſo neceſſary, that I hav heard ſome of 'em ſay, That ſhould thei Bread come in competition with it, the would rather Faſt than their Snuf ſhould be taken away. Yet moſtly i conſiſts of the courſeſt *Tobacco*, dried b the Fire, and powdered in a little Engin after the form of a *Tap*, which they car ry in their Pockets, and is both a *Mill* t grind, and a *Box* to keep it in.

Women capable of Titles. The *Women* of *Scotland* are capable o *Eſtates* and *Honours*, and inherit *Both* a well as the *Males*; and therefore afte Marriage may retain their *Maiden-Name* But one diſadvantage they lie under, That in caſe the Husbands die without a *Will*, they claim no *Thirds*, which is a conſide ration awes 'em a little, and makes 'em more obſequious to their Husbands.

Moſt

Titles.

Moſt of their *Titles* of Honour are de-
ived from *England*, brought thence
nto *Scotland* in the Second Century by
Malcomb the Third, who had been a
reat while a Gueſt in our Prince's Court.
ut one degree ſeems peculiar to them-
elves concerning their *Lairds*; which,
ho' ſome compare to our Freeholders
ith independant Tenures, yet being
Maſters of Royalties, they cannot be
eſs than the Engliſh *Lords of Mannors*,
nd from theſe Regalities they aſſume
o themſelves Titles, as many do among
s, both here and in *Wales*.

Rivers.

The *Water* is good: And they have
everal conſiderable *Rivers*; the chief
whereof, which fell within my know-
edge and are Navigable, were the *Fryth*,
he *Tay*, and the *Clide*. The firſt runs
rom *Leith* to *Sterling*, and further up-
wards with Tide. The next from *Dun-
lee* to *Perth*; and the laſt from the *Iriſh
Sea* to *Glaſgow*. Three very ſerviceable
Currents, and would contribute much
o enrich the bordering Places if they
had ſufficient Shipping.

This makes the *Trade* of this Kingdom
nconſiderable, having, as was ſaid, very
few Ships, and thoſe of light burden.
With theſe they fetch their *Wines* from
France,

France, and ſome other Commodities ha
from thence and *Ireland*: But other Me
chandice comes at ſecond hand from th
Citizens of *London* and *Briſtol*.

Money. *Money* of their own Coining they hav
little, for want of *Bullion*; and ther
fore make uſe of all *Foreign Stamps*, eſp
cially the *Elector* of *Cologne*'s, which h
Reputation or Weight paſs currant a
mong 'em. The *Spaniſh Cobbs*, *half Cobb*
and *quarter Cobbs*, are commonly put i
the Scales. And ſo were formerly *Dolla*
of all ſorts. But now to ſave trouble, the
divide 'em into two ſorts, the *Rix-Doll*
at 4*s*. 10*d*. and the *Leg-Dollar* at 4*s*. 8
and ſo in proportion for the leſſer pieces.

The *Coins* properly *Scotch*, conſiſt
theſe pieces, *Crowns* Coined in the Min
rity of King *James* the Sixth, having th
Arms on the one ſide, and a Sword o
the Reverſe with that Treaſonable Ci
cumſcription, *Si mereor pro me, ſi non*
me, made by *Buchanan*, his Precepto
There are three leſſer pieces of this Im
preſſion 1*s*. 3*d*. 1*s* 8*d*. and 2*s*. 11
which is all I ſaw of that Coi
They have likewiſe *Crowns*, *Half Crown*
Marks, and *Nobles* of King *Charles* II's
Ten Groat Pieces, *Ten Penny*, and *Thr*
Pence Half Pennies of King *James* VII's

Bu

at *Shillings* and *Six Pences* they have one peculiar to the Nation, nor any urrant *Gold* but what is common with *ngland*, which they advance and give x Pence more for every *Jacobus* or *Gui-a*.

They ſhew ſome Vanity in the *Stile* their *Money*: For they call a *Bodel*, *Twa ennies*, tho' no more than the *ſixth part* our *Penny*. So that ſhould they have caſion to mention *three Half Pence* or *two ence Half Penny*, they chuſe rather to call e one 18 *Pennies*, and the other 30. Each our *Pence* is with them a *Shiling*; and our *Twenty Pence* is a *Scotch Pound*. heir *Mark* is 13 d^{r}_{2}. of our *Money*, and e half of that is their *Noble*. And by e number of theſe Pieces it is they rec-on the Eſtates and Fortunes of their Peo-le. As when a Man is ſuppoſed worth 0 *l. per Annum Sterling*, they call it near 900 *Mark*, which bears a bigger ſound, ho' it adds nothing to the Subſtance of he Party.

They have many *Bridges* for the eaſe and afety of Travellers, very ſtrong and well uilt, ſometimes conſiſting but of one mighty Arch, whoſe height and breadth deſerves admiration. *Bridges.*

Stage-

Coaches. *Stage-Coaches* they have none, yet the are a few *Hackneys* at *Edinburg*, which the may hire into the Country upon urge occaſions. The truth is, the Roads wi hardly allow 'em thoſe Conveniencie which is the reaſon that their Gentry Men and Women, chuſe rather to u their Horſes. However their Great Me often Travel with *Coach and Six*, bu with ſo much caution, that beſides the other Attendance, they have a *Luſty Ru ning Footman* on each ſide the *Coach*, to ma nage and keep it up in rough places.

Poſts. But this Carriage of *Perſons* from plac to place, might be better ſpared, wer there opportunities and means for th ſpeedier Conveyance of *Buſineſs* by Letter They have no *Horſe-Poſts* beſides thoſ that ply 'twixt *Berwick* and *Edinburg*, an from thence to *Port-Patrick*, for the ſak of the *Iriſh Packets*; and, if I forget not every Town the Poſt paſſes through, con tributes to the Charges. But from *Edin burgh* to *Perth*, and ſo to other Places the uſe *Foot-Poſts* and *Carriers*, which tho' a ſlow way of Communicating our Con cerns to one another, yet is ſuch as they acquieſce in till they have a better.

The *Revenue* of *Scotland* is low; ſome computed it at 30000 *l per Annum* Ster-

ling

g in the Reign of King *James* VI. but
er the *Reſtauration*, the Parliament
anted King *Charles* II. an Addition,
erwards continued, beſides what is
ſed on emergent Occaſions, which ne-
r amounts to a very great Summ, tho'
metimes heavy enough, conſidering the
untry. The nature of which Income,
d what the Crown-Expences are, you
ve by it ſelf in the *Appendix*.

As to the *Forces*, Their main Depen- *The Forces.*
nce is on the *Militia*, and the Tenures
the Nobles and Gentry, who are ob-
ed to find the King ſo many Men in
ne of Service; and who thinking the
rden too heavy to continue 'em long,
ey ſeldom exceed *Forty Days* before they
e disbanded. Yet of late Years ſome
all number of *Horſe*, *Foot*, and *Dra-*
ons are kept ſtanding, as appears in the
tabliſhments of King *Charles* II. 1678.
d 1681. which I refer you to in the
oſe of this Account.

The Civil Government.

THE *Government* of *Scotland* is *Mo-* *The Go-*
narchical, and has been ſo (they *vernment.*
) for above *Two thouſand Years*, rec-
ning 112 *Kings* from *Fergus* I. to
King

King *William* III. lately deceaſed. Catalogue oppoſed by ſeveral of our *gliſh Writers*, but maintain'd by Sir *Geo Makenzy*, a *Scotch* Gentleman, and the R ſons anſwered, which invalidate that cient Tradition.

The Prerogative. The *Authority* of their Princes heretofore very much eclipſed by Power of their *Nobles*; But upon the *nion* with *England*, the *Prerogative* beg to receive ſome Luſtre, and was at leng ſcrew'd to ſuch a pitch, as to be obe *without reſerve*, which is an attainm may tempt Princes to Arbitrary Pow but before they can gain their Ends the Subject, they do ſome things to r themſelves.

Parliaments. *Princes* are *Men* as well as others, a have their Miſtakes, even when they ſign to do well. So that 'tis both th *Safety* and *Wiſdom* to call ſuch to their ſtance, as are by their Advice beſt able anſwer their Royal Intentions. None better qualified for this Great Affair, th ſuch *Gentlemen*, who being *diſper* through the Kingdom, have opportunit to ſee the State of Things, and can b repreſent the Neceſſities of the Peo committed to their Charge; and whoſe good Providence intruſts 'em wi

much Authority and Power. And efore Good Princes, True Fathers of r Country, ſummon by their *Writs* a petent number of *ſuch Gentlemen*, and 'em liberty to expreſs their Thoughts, propoſe Means for the Welfare of the vernor and Government to which belong: Which, if well conſider'd e the Origin and Cauſe of all *Parlia-ts* in the World, might contribute a t deal to indear mutually King and ple: Invite him on the one hand to thoſe who ſo chearfully attend from Quarters, to ſerve him with their nſel and Purſes, and oblige *them* on other to honour and reſpect *Him*, o allows 'em this Intereſt in his Go-nment, and by virtue of whoſe Seal y ſit as *Parliament-Men*.

And as *Parliaments* ſeem thus derived m the Condeſcenſions and good Diſ-itions of the beſt Princes, to have their lp in the moſt important Emergencies: the Princes themſelves have ſometimes ught fit to *limit* their Advice, and di-t it to the Occaſion of calling them gether, thereby to prevent all Tem-tations to immodeſt and extravagant eſtions.

Their Advice limited.

The

Parliaments of Scotland.

The Kings of *Scotland*, as of *Engl* govern by *Parliaments*, made out of *Three Eſtates*, *Lords Spiritual*, *Lords T poral*, *and Commons*, which are called the Royal Writ to treat of arduous M ters. Yet are not left to their own He concerning the Points to be debated their Seſſions, but are bounded and g ded by a certain number of their Fell Peers commiſſioned by the King, cording to the Uſage and Conſtitut of that Kingdom: And theſe are co monly known by the Name of *the L of the Articles*, being in number 32.

Lords of the Articles.

8 *Biſhops* choſen by the King.
8 *Nobles* choſen by the Biſhops.
8 *Knights* of Shires choſen by Nobles.
8 *Burgeſſes* choſen by the Knights Barons, as they are ſometi called.

What theſe propoſe, the Parliam may debate without Offence, but not to offer any thing elſe not mentio in the *Articles*.

But I ſhould rather ſay, This *was*, t that it *is*, the Conſtitution of *Scotland* this time. For it was one of the G van

nces preſented to, and allow'd by K. *W.* that now they are, I think, left to an ſolute Liberty to propoſe what they ll.

The *Election* of their *Knights* and *Bur-*
es is much after the manner we ob- *lections.*
ve in *England*, by the *Majority of the*
ers, as they are qualified by *Law* or
om. In the Cities and Towns ever
ce the Reign of K. *James* the 6th. the
d Provoſt, and *Bailiffs*, with a certain
mber of Towns-men in the nature of
Common Council, by their *Majority*
termine the *Election*. But at the time
the *Convention* this Cuſtom was bro-
; and upon the Prince of *Orange*'s
cular Letters, a Power of Choice was
en the Inhabitants at large; which,
' done *pro hac vice*, the People will
rdly conſider it an *extraordinary Caſe*,
t take themſelves as well qualified to
dge of, and return Members to other
rliaments.

Their Elections.

The *Lords* and *Commons* of *Scotland*, tho' different Quality, and not called after e ſame manner, yet *ſit all together* in one ace. And as here at *Weſtminſter*, the *o firſt Eſtates* of Parliament are join'd *one Houſe*: So there at *Edinburgh*, the hole *Three Eſtates* Sit, and Vote pro-

The Three Eſtates ſit together.

miſcuouſly, and go by the Plurality Voices, the *Lords* having no Power, a *Body of Nobility*, to ſtop any Motion, b act in common with the Gentlemen, wh are their *Peers* in all Publick and Parli mentary Buſineſs.

The High Commiſſioner. During *Seſſions* of Parliament (ſince t Union) there is a Vice-Roy, called t *High-Commiſſioner*, who for that time pe ſonates the King, and makes what Law the Houſe has prepared, giving the Roy Aſſent by a Touch with the Scepter. H ſits on the King's Throne, with the Lo Preſident juſt under him; Has his Re dence in the Palace-Royal, Rides in t King's Coach; and while the Parli ment ſits, has an honourable allowan for the Expence of his Retinue and T ble.

Their Miniſters of State. In the Intervals or Abſence of Parli ments, the Affairs of State are manage by a *Privy Council* of different Qualitie and an uncertain number.

Their Courts. Their Principal Officers are an *Hig Commiſſioner* (in time of Parliament) *Lord Chancellour*, a *Lord Privy-Seal*, *Lord Treaſurer*, a *Lord-Advocate*, and *Lord Juſtice Clark*: Whoſe Salaries o Penſions you may ſee in the Eſtabliſh ment annex'd to theſe Papers.

They

They have ſeveral *Courts of Judicature*, ſides the High Court of Parliament, d Privy Council, which takes cogni- nce of all Riots, and other violent Acts ding to the Contempt or Diſturbance the Government; *viz.*

Their Courts.

. The *Lords of the Seſſion*, or *College Juſtice*, conſiſting chiefly of 15 *Law-*, but have added to 'em ſuch a num- of *Noblemen*, as the King thinks fit, ſiſt and give 'em countenance. Theſe concerned in *Civil Cauſes*, and give r Judgment according to the *Civil* as well as *Statutes* of the Kingdom, anſwers in ſome degree the Court of *mon Pleas in England.*

. There is a Court (like our *King's-ch*) allotted *Criminal Matters*, but is inguiſh'd by its *Officers*: *One* whereof alled the *Juſtice-General*, and his Pro- ce is with the *Laity*. The *Other* in- ed the *Juſtice-Clark* (*à Clero*) becauſe takes cognizance of the Actions of the *rgy.*

. The Court of *Admiralty* is buſied in -Affairs.

4. A *Commiſſary*, or *Conſiſtorial-Cou* like our *Biſhops Courts*, where *Wills*, *M riages*, *Divorces*, *Scandals*, &c. are ex mined. And to this *Appeals* are ma from the Pariſh, or *Kirk-Seſſions*; a from thence, upon occaſion, a *farther A peal* to the *College of Juſtice*.

5. *Sheriffs-Courts*, where (within ſu a Precinct) they conſider Civil Actio But in caſe of Partiality, there may be Appeal to the College of Juſtice.

6. In oppoſition to theſe laſt, there a *Courts of Regalities*, which are *Exempti* from the *Sheriffs-Courts*; and within th Bounds they may hang, or otherwiſe p niſh Offenders. They were begun by t King to curb the *Sheriffs*, who are ve potent in their Juriſdictions, becauſe t Office is *Hereditary*, deſcending to 'e with their Eſtates and Honours, and n held by the Princes Pleaſure.

Criminals are puniſh'd after the *Engl* way, by *hanging* or *beheading*, accordi to the degree of the Crime, or quality the Perſon. But the Inſtrument to ex cute the Nobility is much before our *A* 'Tis called the *Maiden*, and is a bro

The Maiden.

Pie

ece of *Iron* about a Foot ſquare, ex-
eding ſharp on the lower part, and
ded above with ſuch a weight of Lead
at you can ſcarce lift it. At the time
Execution 'tis pulled up to the top of a
rrow Wooden Frame, about 11 or 12
ot high, and of the breadth of the
gine, with Rabbets or Crevices on each
e for the *Maiden* to run in. About four *Their Puniſhments.*
ot from the Ground, a Conveniency is
de in that Frame for the Priſoner to
his Neck, with a kind of Bar ſo
ten'd as to keep him from ſtirring.
hen upon a Sign given, the *Maiden* is
looſe, and in a moment parts the Head
m the Shoulders. The *Scotch* Hiſto-
ns ſay, that the Faſhion of this Engine
as taken from one at *Hallifax* in *York-*
ire, and was brought to *Scotland* in the
linority of K. *James* the 6th. by Duke
lorton, (if I miſtake not) who had *Pha-*
ris's Fate to ſuffer firſt by that way of
eheading.

They have ſeveral ways to *torture* ſu-
pected Perſons, and bring 'em to Con-
ſſion. One is by the *Boot*, made of *The Boot,*
our Pieces of narrow Boards nailed to-
ether, of a competent length for the
eg, not unlike thoſe *ſhort Caſes* we uſe
o guard young Trees from the *Rabbets*,

In this they put the *Leg* of the Part which they wedge ſo tight on all ſides, th not being able to bear the Pain they pr miſe Confeſſion to be rid of it. Som thing like it they have for the *Thumb*, ſqueeze and bruiſe it, which they call t *Thumb-kin*; but I did not ſee it.

The Church-Government.

The Church of Scotland.

I Go not about to account for the Ye of the *Scotch Converſion*, nor obſer the Steps made to propagate *Chriſtian* in this Northern and remote Countr I examine not how often the Attempt w to do it, or by whom: Nor *when* it w added to the *Province of York*, or *how* parated from it: And in general I ta no notice how it fared under the *Rom Religion*. My Deſign is to conſider only as a *Reformed Church*, govern'd b its own Laws, and without any depe dance on Foreigners; and more eſpec ally repreſent the State I found it in the *Revolution*, but is now unhappily di ſolved by a Faction of that Kingdom who know not when they are well.

Many Alterations of it.

The *Church of Scotland*, ſince the *R formation*, has ſuffer'd many Convulſion an

d Changes in its Government, ſome dangerous, that they hazarded its ve- Being. 'Twill not be unneceſſary to ve a *ſhort Hiſtory* of the Alterations it d within the compaſs of 140 Years; e rather, becauſe on the late diſcharge *Epiſcopacy*, it was warmly debated in rliament, what Form of Church Govern- nt they ſhould pitch upon to ſucceed In handling of which Queſtion, they ere forced to refer to the *Prior Forms* in Days of their Fathers, and which u have in the following lines.

The *Reformation* of the Church of *otland* took effect in the Year 1560. der the Conduct of Mr. *Knox*; and, they were then called, *The Lords of e Congregation.* From which time the hurch was managed by *Super-intendants*, e Latin of *Biſhops*, and proper Tranſla- on of the Greek Ἐπίσκοπος, ſignifying *Overſeer*, and by uſage of Speech, a *iſhop.* Theſe *Super-intendants* preſided in l their Aſſemblies, had *Preſentations* di- ected to them; *Ordain'd* Miniſters and or- er'd all Eccleſiaſtical Affairs by, and with e Advice of their *Presbytery* in their re- pective *Meetings* and *Synods.* So that in- eed it was no other than a *Moderate Epiſcopacy*, tho' they alter'd the Name for

Govern'd by Super-intendants.

the great averſion they had to the Popiſh Prelates, who had a little before carried it high over 'em.

The Form and Order of *Electing* their *Super-intendants* (which ſerved in chuſing all *other Miniſters*) was this: At *Edinburg* *March* 9. 1560. *John Knox* being Moderator, Firſt was made a Sermon upon theſe Heads: 1. *The Neceſſity* of Miniſters and *Super-intendants*. 2. The *Crimes* and *Vices* which made 'em incapable of the Miniſtry. 3. The *Qualifications* of ſuch Miniſters. 4. Whether ſuch as were Qualified and Called to this Office, might *refuſe* the ſame. The Sermon finiſhed, it was declared by the Preacher, That the *Lords of the Secret Council* had given Charge and Power to the Churches of *Lothien* to chuſe Mr. *John Spotſwood Super-intendant*, and that ſufficient notice hereof was made by publick *Edict* to the Churches of *Edinburg*, *Linlithgow*, *Sterling*, *Trenent*, *Haddington*, and *Dunbar*, as alſo to *Earls*, *Lords*, *Barons*, Gentlemen and others, who had any Right or Intereſt in the Election, to be preſent that Day: Accordingly enquiry was made who were preſent and who abſent, and an Account thereof taken and Regiſter'd. After which *John Spotſwood*

wood was called, who anſwering, the Preacher demanded if any Perſon knew any *Impediment* to diſable the ſaid Mr. *John* for that Office? This Queſtion was *thrice* asked: And no objection being made, the People were asked again, whether they had any other to offer to ſtand in *competition* with the ſaid Mr. *Spotſwood?* And no body being offer'd, it was farther demanded, Whether they would have him for their *Superintendant*, to honour and obey him as a Miniſter of Chriſt, and aſſiſt him in every thing appertaining to his Charge. To which they anſwered, *We will and do promiſe him ſuch Obedience as becometh the Sheep to give to their Paſtor, ſo long as he remain'd faithful in his Office.* Then turning to Mr. *Spotſwood*, he propoſes theſe Queſtions to him — Whether he thought himſelf bound in Conſcience to comply with the *Deſire* and *Choice* of the People, and ſerve 'em to his Power in this Office. Whether he had ſought this Office, or deſired it out of any *Worldly reſpects*. Whether he believed the *Scripture* contain'd all things *neceſſary* to Salvation. Whether he was fully perſwaded that *Jeſus* was the *Chriſt*, and that there was no *Salvation* without him. Whether he owned that they whom God

in

in his eternal Counſel hath *elected*, [illegible] *called* to the Knowledge of his Son Jeſ[illegible] Chriſt; and being ſo *called*, are *juſtifie*[illegible] and by that *Juſtification* and *Remiſſion* [illegible] *Sins*, are made capable of *everlaſting Gl*[illegible] *ry*. Whether he will take care to his *D*[illegible] *ctrine*, and let it be wholly built on th[illegible] Foundation, and let his *Life* be anſwer[illegible] ble to it. And in caſe of Humane Infi[illegible] mities, whether he will be ſubject to t[illegible] *Diſcipline* of the Church, and not take [illegible] ill to be reprehended by his Brethren? A[illegible] which he anſwers in the *Affirmative*. The[illegible] after a Prayer on that Occaſion, all t[illegible] Miniſters and Elders of the Church, [illegible] ſign of approbation, take the *Elect* by th[illegible] *Hand*; which done, the *Chief Miniſt*[illegible] bleſſing him, and exhorting him to di[illegible] charge himſelf diligently and painfully i[illegible] this Office, they ſing together the 23[illegible] *Pſalm*, and ſo part.

About this time was preſcrib'd a *D*[illegible] *rectory* brought from *Geneva*, intitle[illegible] *The whole Church-Diſcipline with many God*[illegible] *Prayers*, ſet forth by *John Knox*, an[illegible] *ſighted* by *John Willock*, *John Craig*, *R*[illegible] *bert Pont*, *John Row*, *David Linſay*, *Wi*[illegible] *liam Chriſtiſone*, *James Craig*, *&c.* who Li[illegible] cenſed it in the Name of the *General A*[illegible] *ſembly*. But it was only a *Rule* to wal[illegible] by

, for it might be *inlarged* or *contracted*, *the Wiſdom of the diſcreet Miniſter ſhall ink expedient*: For (ſay they) *we ſhew ra-er the way to the Ignorant, than preſcribe rder to the Learned.*

In the Year [1571.] the *Parliament* ſit- *Epiſcopa-cy reſto-red.*
ng, and a *General Aſſembly* ſummon'd *Sterling*, the *Reſtitution* or *Reſettlement* *Archbiſhops* and *Biſhops* was propos'd: ot that this Government by *Super-in-ndants* was uneaſie to the People: But e *Governours* themſelves declining in ge, began to conſider, that ſeeing ey ſerved in this Employment at their n *Charges*, 'twould be a difficult work find Worthy Men to ſucceed 'em in it, o body being fond of an Office where here was not a Competenty to bear up e Grandeur of it. Hereupon at their Motion, a Commiſſion was directed to he *Super-intendants* of *Lothien*, *Angus* nd *Fife*, to conſider this matter; and was at laſt agreed to reſtore the Hierar-hy of *Archbiſhops* and *Biſhops*, and let em be choſen by their *Deans* and *Chap-ers*. This Propoſal was ratified at *Perth* he following Summer (1572.) and had he Concurrence of *Church* and *State* at hat time Aſſembled.

But

But *this Government* laſted only a fe
Years, tho' it laid no greater Burden
the People, than what the *Super-inte*
dants did before. For Mr. *Andrew Mel*
coming from *Geneva*, and after the w
of the World, magnifying what he ſa
abroad; He repreſented the *Church Adm*
niſtration of that City with ſo much a
vantage, that he prevailed on Miniſte
and People at length to accept it. A
ſo in the Year 1580. at an Aſſembly
Dundee, they condemn'd *Epiſcopacy* n
only as an *inconvenient* Government, b
in it ſelf *unlawful* and contrary to t
Word of God: So that the *Biſhops* we
ejected for ſome little time till the *M*
Proper Presbytery. *nority* of King *James* was over; but
being of Age and coming to Rule hi
ſelf, eſpouſed their Intereſt with ſo mu
Sincerity and Vigour, that ſome Diſſe
ting Miniſters were forced to fly t
Kingdom for oppoſing him too muc
But they returning back with a conſid
rable Force, joined to the Friends the
had at home, brought the poor Prince t
very hard Terms, obliged him to a Pea
in prejudice of *Epiſcopacy*, and open'd
way to the *Presbyterian Government*, whic
was ſettled by Act of Parliament, an
Epiſcopacy aboliſhed, *Anno Domini* 1592.

Thi

This *laſt Government* conſiſted of di-
rs *Claſſes* containing each 15 or 20 Mi-
ſters, more or leſs, according to the *di-*
nces of the Pariſhes or conveniency of
uation, and theſe they called *Presbyteries*.
hey met *where*, *when*, and as *often* as
ey thought fit: They had all *Preſenta-*
ns brought 'em, which they accepted
refuſed, as the *Preſentee* ſtood in their
inions; They *Ordain'd* Miniſters, Ex-
ined Scandals, Puniſhed Offenders,
d, in a word, all Church Buſineſs went
rough their Hands, which they di-
atch'd by *plurality* of *Voices*, every Mi-
ſter having in that an equal Power,
d no one preferr'd before his Brethren,
ving that for Order ſake, every half
ear they choſe a *Moderator*, who for that
me was *Preſident*, and had the Charge
f what was done at their Meetings.
nd that they might preſerve as good an
nderſtanding between all the *Presbyte-*
ies as was between the *Miniſters* of each
n particular; it was reſolved in a *General*
Aſſembly, that a *Synod* of 7 or 8 *Presbyteries*
hould be called *twice in the Year*, and ſit
Week or two to clear ſome important
Doubts, which ſingle *Presbyteries* would
ot apart venture to do; and withal
make ſuch Acts as might edifie the Church,
which

which they intruſted the *Moderator* wi to put in Execution; an Officer they fr quently changed (as in the *Presbyteri* till ſettled and made conſtant by a *Nati nal Synod* in the Year 1606. This is th notion of the *Presbyterian Government*, *Presbytery* ſo called, and laſted to th Year 1610.

Full Epiſcopacy. At that time a *National Synod* recalle *Epiſcopacy*, afterwards confirmed by *Pa liament Anno Domini* 1612. Then *fu Power* was given the *Biſhops* for *Ordinati* and *Church-Rule*, aſſiſted by a few *Pre byters*, but *ſuch* as themſelves were pleaſe to call, and were accountable only to th King's *Supremacy* for Male-Adminiſtra tion. This form was ſtiled *Full Epiſco pacy*, and continued till the Year 1638 When the Prelates were again thruſt out and *proper Presbytery* revived: But were reſtored after the *Great Reſtauration* o King and Kingdom, 1662. and kept thei Chairs till the late *Revolution*, when they and their Clergy were ejected once more, and handled in an *Unchriſtian*, *Inhuman* manner.

The Forty Nine Government, or Rigid Presbytery. I muſt not altogether omit one Scheme of Government more among 'em, known by the Emphaſis of *Forty Nine*, becauſe in the Year 1649. ſettled by Act of Parliament,

ment, and may for diſtinction ſake, ve the Name of *Rigid Presbytery*. Here- all *Preſentations* were taken from the *ity*, who had no Intereſt left in the call heir Miniſters, unleſs made an *Elder*, Member of their parochial Meetings *Kirk-Seſſions*, conſiſting of ſuch Pariſho- s as they found well affected to that nner of Government, with the Mi- er of the Place, who was *Moderator* ll their Debates. And if the Mini- died, or was removed, this Elder- p met immediately to chuſe another, ling ſome Neighbouring Miniſter (one the ſame *Presbytery*) to ſit as *Moderator* the *Election* was over; which they de- mined (as in our Veſteries) by the *Ma- number of Votes*, without any regard d to the *Rightful Patron*, who, as *Pa- n*, ſate unconcern'd all the while, and d no influence on the Election. But er ſome time this way of *Choice* found Reception; becauſe divers of their iniſters having had diſappointments rhaps by this *plurality* of *Voices*, ſepa- ted from their Brethren, and proteſting ainſt the Deciſions of thoſe Pariſh Ju- catories, ſaid, *Suffragia non ſunt nu- randa ſed ponderanda*; that the Miniſters ght to be choſen not by the *Major*, but

Melior

Melior number, and that all Eccleſiaſ
cal Cauſes were to be tried in the ſa
method, not by the *Majority*, but *Go*
neſs of their Paſtors in *Presbyteries*,
nods, and *General Aſſemblies:* But t
word *Goodneſs* being *æquivocal*, and n
only ſignifying a *Moral* or *Chriſtian P*
fection, but ſometimes no more than t
Inclination or *Diſpoſition* of a Man to *th*
or *that Cauſe* and *Party* (which was doub
leſs the meaning of thoſe *Diſſenters* w
expected advantage by it) the generali
both of Miniſters and People adher
to the former way, and tho' the Autho
and Abettors of this New Project we
very induſtrious, yet it never amount
to the force (the *Scots* ſay the *length*) of
Conſtitution, and had no Stamp eith
Eccleſiaſtical or Civil. Nor did the oth
ſort of *Presbytery* continue very lon
for *Anno Domini* 1662. the *Biſhops* can
in again, and notwithſtanding the *Cov*
nant and other ingagements, were r
ſtored to their Eſtates and Power. An
truly, to judge of things impartiall
without Prejudice or Paſſion, *This* ſeem
not only the moſt *Ancient*, but the mo
Natural Government of the Church; an
to omit here all *other Reaſons* to juſtifie i
this we may obſerve by what has bee
ſai

Epiſcopacy the Natural Government.

hat in the manifold *Revolutions* and *hanges* of the *Church* of *Scotland*, and he different Schemes of Government in-roduced in that Nation, which were ound *violent* and *burthenſome*, ſo that the eople would not bear 'em long, Their *al* and *common Refuge* was *Epiſcopacy*, as he *proper Government* to recover breath gain. And tho' the *other Forms* which ey lightly and in blind Zeal ſometimes ok up, ſo much differed between them-ves, and were ſeldom or never pitch'd twice together; yet *Epiſcopacy*, which frequently they had recourſe to, was uch the *ſame*, had the *ſame Face* with-t any material Change or Reforma-on. And this ſhows it ſomewhat more at a bare *Humane Appointment* which ſo ten varies, and ſometimes expires be-re the Authors themſelves.

Before I proceed, I muſt mention one orm more, which tho' never indeed ttled in the Church of *Scotland*, yet as mention'd in Parliament upon the evolution, as a very laudable and conve-nt Government. I mean the *Eraſtian*, *Eraſtian.* herein the Miniſter is not to be other-iſe concern'd, than in *Praying*, *Preach-g*, and *Adminiſtring Sacraments*. The *iſcipline* being to be wholly left to ſuch

Laymen as the *State* ſhall appoint for tha purpoſe. It has its Name from one *Th Eraſtus* (as I take it) a *Swiſs Phyſician*, wh being cited by the Miniſter of the Plac for *Fornication*, refuſes the Summons, an will not anſwer. The Miniſter com plain's to the next *Synod*, who enjoin him *penance*, and being *contumax*, the conclude at laſt with *Excommunicatio* His Apology was, That the *Clergy* ha not, nor ought to have *ſuch Power* of th *Keys*; their Province was to *Preach* as b fore, but had no Authority to preſcri *Penance*, or caſt People violently out the Church, which being great *Severitie* better became the *Seculars*, and therefo *Diſcipline* was to be left to them to pr ſerve Vertue and Peace. *This Model* Church-Government met with little i couragement in Parliament. And length *Presbytery* was let in, but in ſuc a manner as ſcandalizes all Religion.

The State of Epoſcopacy in Scotland.

The *Cruelties* uſed on this occaſio which ſome *Great Ones* connived at, not incouraged (to inſinuate thereby th *Zeal* and *Inclination* of the People) hav been accounted for in divers *Letters* wr on that Subject, and ſent from *Scotland* the Year 1689. which I ſhall not tra ſcribe here. All that at preſent I aim at

o ſhow the unreaſonableneſs of ſo much
eat and Rudeneſs in ſhutting *Epiſcopacy*
t of doors, when its temper in *Scotland*
ſuch, that tho' in *Name* and *Juriſdiction*
is called *Epiſcopal*; yet the way of its
dminiſtration is ſo wide from *Epiſcopacy*
ewhere, that any Stranger would take
for little elſe than *Presbyterian*, and an
ifferent Eye that ſees the *agreement* in
ir *Worſhip* and *Diſcipline* cannot but
nk it a Diſpute *about words*, which
mporal Intereſt and Prejudice decides
the ſhame of *better Reaſon* and *Chriſtia-*
y, which ought in all theſe Caſes to ſit
Judge. For to examine particulars,
der the late Government by Biſhops.

1. They had private Courts in every *Kirk-Seſſions.*
riſh, ſometmes called *Conſiſtorial*, and
netimes *Kirk-Seſſions*, where the *Mini-*
as *Preſident*; and a competent num-
of *Lay-men* (according to the Pariſh)
k Cognizance of *leſſer Scandals*, Cen-
ed faulty Perſons, Reconciled Diffe-
ces, and did other things tending to
od Manners. They met *once a Week*,
pt a Regiſter, which was put into the
ſtody of the *Precentor*, or Pariſh-Clerk,
d was produced as often as they had
ſineſs. In theſe *Meetings* the *Provoſt*

or ſome other Civil Magiſtrate was pre-
ſent to give 'em Countenance, inforc
their Acts, and awe Sawcy Offender
Which as it took off much of the *Odiu*
the Church had otherwiſe had, ſo it mad
her Cenſures more terrible upon inſtan
ces of Scandal.

Presbyte-ries. 2. They had their *Presbyteries* likewiſ
of the ſame nature and number of Min
ſters as before repreſented. Here they hand
led weightier Matters; Conſider'd an
Puniſh'd *greater Scandals*, and ſometim
Capital Crimes, yet only as offences inj
rious to the Honour and Safety of th
Church, not to exempt 'em from the *Secul*
Judges. They met *Monthly*; had a Se
mon in the Church where they ſate upo
Buſineſs: Then Dined together, to com
poſe thoſe little Feuds which might pro
bably ariſe upon debating Queſtions.

Synods. 3. They had *Provincial Synods*, as the
call 'em, twice a Year, made of on
Biſhop and the ſeveral *Presbyteries* with
his Juriſdiction. Here the *Biſhop* wa
Preſident, who took knowledge of wha
was done in their Ordinary Meeting
examined the moſt important Scruple
and higheſt Matters relating to th
Churc

hurch, and in caſe any miſunderſtan-
ng aroſe between him and his *Presby-*
s, there might be an *Appeal* to the *Metro-*
litan, or *General Aſſembly*, or *King*,
hom the Law made Judge of all ſuch
ergencies. So that thus far, in point
Diſcipline, there ſeems little *difference*
tween the *Presbyterians* and *them*, and
the next thing, the *Divine Service*,
ey agree as well in it, as we ſhall ſee
on.

However tho' their *Kirk-Seſſions* and
esbyteries ſavour of the *Presbyterian Claſ-*
, and are, as one might conceive, derived
m 'em, and follow 'em ſo cloſe in the
ethods of Governing the People, yet
cauſe they allow and reſpect the *Name*
Biſhop, and give him an Account at
eir *Six Months Synods* of what they did
their *Presbyteries* and *Pariſhes*, becauſe
Perpetual Moderator he influenced their
onſultations, and had the Power of
iſſion and *Ordination* as with us; there-
e this Government of their Church
as called *Epiſcopal*, tho' hardly to be
ſcern'd for ſuch, by Travellers who
ve ſeen what *Epiſcopacy* is in other
aces.

Why called Epiſcopal.

They have 14 *Biſhops*, in *Scotland*, Two hereof, *viz.* St. *Andrews* and *Glaſgow*, have

Their number of Biſhops.

have *Archiepiſcopal Dignity*. They are a *Peers* of the Land, and ſit in Parliamen Their *Revenues* are not great, yet valu ble conſidering the Countrey. 1000 *Sterling per* Year for an *Archbiſhop*, a 5 or 600 for a *Biſhop*, is thought a *Comp tency* where Proviſion is very cheap, a a good Table kept with little Charg

No Courts nor Cathedrals. Their not having *Courts* or *Cathedra* leſſens their Figure: But tho' this wa likens 'em the more to the *Presbyteri* Party, yet the Enmity holds on, and t very *Name* of *Epiſcopacy* is (to be ſure th *Revenues* are) *Popiſh* enough to pull 'e down.

Number of Pariſhes. The *number of Pariſhes* in *Scotland* a about 900. But the *Miniſters* exceed t *number*, becauſe in their larger Tow every Church hath two *Preachers*, for t eaſe of each other. The Miniſters a *Regular*, and whilſt *Epiſcopacy* kept ſtanding, *The Prelates*, and *They* wo *Gowns* and *Caſſocks*, which as th are Garments of Diſtinction, ſo th warn the Wearers to walk more ca fully, and do nothing unbecoming th Profeſſion. They have a greater *Equal*

The value of their Preferments. in their *Benefices* than the *Clergy* of *En land*, few exceeding 100 *l. Sterling*, a as few below 20 *l.* So that as the fi Stipe

pend will hardly allow 'em to live great, e other is not ſo mean in that cheap ngdom, but they may live without andal.

Their *Profits* ariſe partly from *Glebe*, d partly from a *Compoſition* with the *riotors*, made not ſo much by *Contract Preſcription*. It conſiſts of ſo many *aldrons* of Corn (as they call 'em) and e number differs according to the Ex- t or Riches of their Pariſhes. A *aldron* is 16 *Bows*, and every *Bow* 14 or *Pecks* of Grain as is the Cuſtom of e Place. *Their Tithes.*

They have no *caſual Perquiſits*, which e call *Surplice-Fees*: Chriſtnings, Mar- ages and Burials are *gratis*, at leaſt no- ing is demanded, but left to the Ge- roſity of the Party, which ſeldom ews it ſelf on theſe occaſions. Yet ey have one great advantage which the onſtitution gives 'em, That if the *incum- ent* dies before *Whitſuntide*, the Execu- or claims the *Half Years* Profit, begin- ing at *Chriſtmaſs*. If he *outlives* that *feſtival*, then the *whole Years* Salary; but he reaches to *One a Clock* on *Michael- maſs-day*, he has not *that Year alone*, but s intitled to the *Half Year* following. And I the rather take notice of this Cu- *No Per- quiſits.*

ſtom, to ſhew the *hard uſage* the *Biſhops* had, who, tho' not diſcharged till the Month of *July*, yet were by Proclama-
A Cuſtom. tion denied the Profits of *that Year*. And tho' many of the *Inferior Clergy* receiv'd no other Sentence of *Ejectment*, *Suſpenſion* or *Deprivation*, but that of the Rabble; yet the *Heriotors* refuſed to pay, and there was no Redreſs for it.

The Miniſters of *Scotland crave a Bleſſing* on what they eat or drink at any hour, tho' only *a Glaſs of Wine*, or *a Quaff of Beer* to treat a *Viſitant*. And this they repeat as often as freſh Company invites 'em to it. And after an Entertainment, as ſoon as the Table is rid, the *Miſtreſs* of the Houſe ſhakes the Gueſts by the Hand one after another, as a *Teſtimony* that ſhe meant 'em welcome.

Their Uniformity. I Know of no *Book of Canons* they have, except the *Perth Articles*, and the *Directory* above-mentioned, which they alſo ſeem to have an Eye to, and are very Uniform by that means, in their Worſhop and Diſcipline; which is much helped by the *Paſtoral Letters* ſent the *Presbyteries*, and their frequent Synods at which the *Presbyteries* meet together. And tho' they have very rarely a *General Aſſembly* to draw together all the *Presbyteries* at

t once, yet the conſtant Correſpondence ney hold with one another, and the of-en Meeting of the *Biſhops*, eſpecially in arliament time, is found ſufficient to rocure and preſerve Uniformity, *and ake 'em ſpeak and do the ſame thing.*

The *Churches* of *Scotland* differ accor- ing to the Abilities and Tempers of the eople where theſe Religious Buildings e. In the Countrey they are *poor* and *ean*, covered no better than their ordi- ary Cottages, and ſome of 'em ſo *low*, hat they may be compared to the ſub- erraneous Houſes of *Hungary*, or like the rimitive *Oratories* we read of in times erſecution, more like *Caves* than *hurches:* But in the *Boroughs* and *Cities* ney are *Brick'd* and *Tile'd*, and well enough rniſhed with *Galleries* and other Con- eniencies for the Pariſhioners. The *Precentor*'s *Desk* is under the *Pulpit*, nd under him the *Stool of Penance*, r rather a Bench for five or ſix to ſit on, o be ſeen by the Congregation, and bear he *ſhame* of their *Crimes*. *Their Churches.*

Chancels they have none, nor *Altars*: And tho' there are *Tables* for the uſe of he *Presbyteries* and to adminiſter the Sa- rament, yet they are *differently placed* in everal Churches, leſt the *Uniform Situa-* *No Chancels nor Altar.*

tion

tion of 'em might end in Superſtition, ſo very careful was the *Epiſcopal Church of Scotland* not to give offence to the *Presbyterian*, that She became little more than *Presbyterian* her Self, to reconcile that Party to Her.

Bells. *Bells* they have none, or very rare, excepting the *Saints Bell* to call the *Presbytery* or *Congregation* together. Yet on the *Steeples*, beſides the *Hand-Dial*, they have an *Engine* to ſhow the *Change*, or *Age* of the *Moon*, and how ſhe appears in her ſeveral Quarters.

The Divine Service and Offices.

No Liturgy. THO' a *Liturgy* and *Uniformity* in Worſhip was a thing often thought on, and deſired in *Scotland* after the *Reformation*, and was attempted in the Reign of *K. James the Sixth*, as appears in the *Preface* of the *Common Prayer-Book* deſign'd for 'em, yet it took no effect till *K. Charles* I. came to the Crown; who making a Northern Progreſs in the Year 1633. was eaſily perſwaded by the Advice of Biſhop *Laud*, and ſome of the prime Officers of that State, who were ſecretly Enemies to the Biſhops (becauſe by

y that good Prince's Favour they ſome-
mes ſhared in the *Civil* Miniſtry, and
ad the *Chancellorſhip*, or the like Place of
rofit and Truſt conferr'd upon 'em) re-
olved on a *Set Form* of *Divine Worſhip*;
nd accordingly four Years after, notice
vas given at *Edinburgh*, that the *Book*
vould be ready the *Lord's Day* following;
nd to make its way the eaſier, prepara-
ory Diſcourſes were had from the Pulpit
n commendation of it, and the like kinds
f Service. The Motion did not reliſh,
ut gave advantage to the Malecontents
o raiſe thoſe Tumults and Diſorders
which thereupon followed. For firſt the
Women of *Edinburgh* began the Diſtur-
bance, whoſe Fury the *Biſhop* of the
Place narrowly eſcaped, as he was going
nome from the *High Church*, where he
had been preſent for the greater Solem-
nity of that Days Service. The *Women*,
as at firſt *privately* excited by the Men,
ſo they were afterwards *openly* back'd by
many thouſands got together, who ne-
ver reſted till they got the *Liturgy* laid
aſide, engaged themſelves in the *Cove-
nant* againſt it, raiſed an Army of 1800
Foot, 2000 *Horſe*, and 1000 *Dragoons* for
that *end*; and, in a word, not only
brought Biſhop *Laud*, but the Good *King*
himſelf

himſelf to the *Block*, and the *Church* in both Kingdoms to Perſecution and Ruin.

But beſides the Averſion the Mob of the Country have to *Set-Forms* of Prayer, *Three* things concurred at that time which made it almoſt impoſſible for the *Liturgy* to be admitted.

1. It was ſet on foot by a *Foreigner* (A. B. *Laud*) upon the Importunity of ſome *Young Biſhops* in the Church of *Scotland*, who made it their buſineſs to oppoſe the *Ancients*, and thought it Matter of Triumph to carry any Point againſt 'em. Now the reaſon of that *Emulation*, if not *Animoſity*, was this. It was King *James* the 6th. his Method on the Vacancy of a Biſhoprick to require the Archbiſhop of St. *Andrew*'s to give him a Liſt of three or four able Miniſters, that out of them he might pitch on *One* to fill the Chair again. By which means none were admitted to that Order, but ſuch as had a good Report, and were Men of Vertue and Merit. However, as the Beſt things are miſrepreſented, 'twas hereupon given out, that the Preferments of the *Church* were purely in the hands of the *Biſhops*, who for that reaſon drew on

n themſelves the *Malice* of the *Seculars*, hat love to have a Finger in all the Pa- onages of higheſt Importance; Not to y, that the *Clergy* themſelves were diſ- uſted by this Method, ſuch eſpecially ho eſteem'd well of themſelves, and ought their Abilities overlooked in ot being preferred as well as others. lowever thus it reſted till King *Charles* me to the Throne, who was prevail'd by ſpecious Pretences to break this uſtom; and thereupon made ſuch Men *iſhops* as the *Courtiers* recommended, nd who would be ſure to remember the *ld Ones*, who had kept them out ſo long. lowever they were ſtill *Minors*, as well *Number* as *Time*, and therefore could o no great Matters in oppoſition to their *eniors*, till they found out a way to cor- eſpond with B. *Laud*, whom they im- ortunately ſolicited to obtain a *Com- iſſion* from the King, that they might reſcribe ſome *Rules* to the Church, ſuch s they thought fit, tho' judged never ſo nexpedient by the *other Sages*. Among ther things the *Liturgy* was ſet on Foot; ut whether at Biſhop *Laud*'s Motion to *hem*, or *Theirs* to *Him*, is not very ma- erial. Certain it is, the *young Gentle- en* were great Sticklers for it, when the

expe-

experienced *Prelates* could not be *hear* at that time. So that this was one *Ba* to the *Common Prayer*, becauſe the *Biſhop* themſelves did not at all agree about it but was look'd on to be the Off-ſpring o the *Junior-Biſhops*, whom the People ha not that Eſteem for, and liked nothin of their propoſing.

2. Another falſe ſtep was this. The reſolved on, and contrived a *Liturgy* with out convening a *Synod* or Eccleſiaſtica Aſſembly, which made indifferent Per ſons, ſuch who were probably *Well-wiſher* to the *Liturgy*, to treat it *coldly*, not as *bad Book*, but *bad* in the *Conſequence*; and tho' they might like it as *a Form of Prayer* yet they liked not the *manner* of intro ducing it; and 'twould be a *Precedent* t bring in other things by an *Arbitrar Power*, which might in the end ruine th Church.

3. They impoſed the *Liturgy* on *ſuch Places* at firſt, which were moſt averſe t it, whereas in Common Prudence they ſhould have begun in the *North*, where *Epiſcopacy* was in greateſt Reputation, and the People ready to receive candidly whatever their Spiritual Governors re commended to 'em. But inſtead of this, they

ey read it at *Edinburgh*, where the diſ-
ntented Party had the Aſcendant, and
tched at any opportunity to reduce the
hurch to a *Presbyterian Level.*

For which, and ſome ſuch Reaſons,
s no mighty wonder the *Scotch Liturgy*
cceeded ſo ill. And I doubt whether
e like Attempt would not be dangerous
any time propos'd, tho' I know with-
that not only the *Epiſcopal Clergy*, but
nerally ſpeaking the *Nobility* and *Gen-*
think very well of it, wiſh it eſta-
iſhed by *Law*, and could be content to
made a *Province* to *England*, that the
gliſh Service might take place in that
ountry.

However the *Epiſcopal Church* have hi-
erto uſed no *Liturgy* at all, no more
an the *Presbyterians*, who now govern;
t She every where agreed in the Way
Worſhip, and their Whole Service on
e *Lord's Day* (having no Other *Holidays*
cept *Faſts* and *Feaſts* upon ſpecial Oc-
ſion: For tho' they had a *Calendar* in
e *Directory* above, where there are the
ames of divers *Saints*, yet 'tis more for
e Uſe of their *Fairs*, and to know the
ge of the *Moon*, or when the *Sun* enters
e *Signs*, than any thing elſe) depends
n theſe Particulars:

Firſt,

First, The *Precentor* about half an ho
before the Preacher comes, reads two
three *Chapters* to the Congregation,
what part of Scripture he pleaſes, or
the Miniſter gives him Directions.
ſoon as the *Preacher* gets into the Pulp
the *Precentor* leaves *Reading*, and ſets
Pſalm, ſinging with the People, till t
Miniſter by ſome Sign orders him
give over. The *Pſalm* ended, the *Pr*
cher begins, *Confeſſing Sins*, and *Begg*
Pardon, *Exalting the Holineſs and Maj*
of God, and ſetting before him our Vi
neſs and Propenſity to tranſgreſs his Co
mandments. Then he goes to Sermo
delivered always *by heart*, and therefo
ſometimes ſpoiled with *Battologies*, litt
Impertinencies, and *Incoherence* in th
Diſcourſes. The *Sermon* finiſh'd, he
turns to *Prayer*; thanks God for that O
portunity to deliver his Word; prays f
all *Mankind*, for *all Chriſtians*, for *th*
particular Nation, for the *Sovereign* a
Royal Family, without naming any, f
Subordinate Magiſtrates, for *Sick Peop*
(eſpecially *ſuch* whoſe Names the *Pr*
centor hands up to him) then conclud
with the *Lord's Prayer* to ſanctifie wh
was ſaid before. After this *another Pſal*

ſung, named by the *Miniſter*, and fre-
uently ſuited to the Subject of his Ser-
on; which done, he gives the *Benedi-*
ion, and diſmiſſes the Congregation for
at time.

This is the *Morning-Service*, which be-
g repeated pretty early in the *Afternoon*
ecauſe in the interim they eat nothing)
akes up the *Lord's Day Duty*, as to *Pub-*
k Worſhip, ſaving that they forget not
e *Poor*, who are numerous and unpro-
led for by Law, and ſo put into the
ſon what they think fit, either at their
ing in or *Coming* out, to be diſpoſed of
the *Miniſter and Elders* in ſuch Propor-
ns as the Neceſſities of the People re-
ire, and the Summ will allow 'em.

This is the *Churches way* in *Scotland*, and
ſeems to us *Presbyterian*, and therefore
e the more admire that the *Two Parties*
ould ſo much *diſagree* between them-
ves, when they appear to the World
like *Brethren*. Truly their difference is
rdly diſcernable: For their *Singing of*
alms, *Praying*, *Preaching*, and *Collections*
e the ſame; and 'tis the *whole* of their
orſhip in *both* the Congregations. They
th do it after the *ſame manner*, ſaving
at after the *Pſalm* the *Epiſcopal Miniſter*
es the *Doxology*, which the *Other* omits,

and concludes his *own Prayer* with that
the *Lord*'s, which the *Presbyterian* refuſe
to do. Then for the *Diſcipline*, 'tis th
very *ſame*. Both practiſe it the ſame wa
in their *Pariſh-Conſiſtories*: *Both* have the
Presbyteries and *Claſſical Meetings*: Bo
their Meetings are accountable to *Syno*
with this difference, that in the *One S*
nod the *Biſhop* preſides, but in the *Oth*
ſometimes there is a *changeable*, and ſom
times a *ſettled Moderator* in the Chair. S
that the diſtinction of *Churchman* a
Presbyterian is barely *Nominal* and impe
tinent in this Country; and, in the Jud
ment of unprejudiced People, a very l
tle Charity might unite 'em.

Their further Agreement in *Chriſt'*
ings, *Marriages*, *Burials*, and the like,
obvious to every Foreigner, and are a
miniſtred in the following manner.

Baptiſm. 1. *Baptiſm* is moſtly done in the *Chur*
and on the *Lord's Day*. When (aft
Sermon) the Miniſter diſcourſes on t
Inſtitution, *Neceſſity*, and *Benefits* of th
Sacrament; then he prays for a Bleſſi
on the preſent Action, and beſeeches G
that the *Baptizing* of the Child (or Ch
dren) may anſwer the *Ends* for which t
Ordinance was made and continued
mong 'em. After which ſome *Queſtio*
are propoſed to the *Father* (for he preſen
th

he Child, and holds it in his Arms) con-
erning the *Creed*, and the Care he is to
ake for the Education of the Infant, to
ake his Behaviour ſuitable to it, and
he honourable Character which *Baptiſm*
onfers on him. To all which the Fa-
her giving the Miniſter *affirmative An-*
wers, the Miniſter prays the ſecond time,
hat God would be pleaſed to continue
e Parents in this Belief and good Re-
lution, and diſpoſe the Child to be go-
rn'd, and guided by him. Then with
Vater out of a *Baſon* conveniently fa-
en'd to the *Pulpit-ſide*, the Miniſter
rinkles the Child *in the Name of Father,*
n, and Holy Ghoſt—and ſo, a very few
Vords more added, diſmiſſes 'em with
e uſual Bleſſing. The ſame Method is
ed at home in Private Baptiſm, but
ithout a Sermon.

2. The *Euchariſt*, or *Lord's Supper*, is *Euchariſt.*
rely adminiſtred (perhaps once or
vice a-year) and with great Caution.
is given the Congregation *Sitting* af-
r the Example of the *Apoſtles* eating the
ld Paſſover, who did it in a Geſture like
ur ſitting at Table; but whether the
me Geſture was kept *after* the *Paſchal*
upper, is more than any body knows.

For as the Text takes no notice of *anoth* Geſture, ſo neither does it infer the co tinuance of *this*, but by its ſilence leaves to the *Churches Direction* and Piety, to pr poſe ſuch a Geſture as beſt expreſſes t ſenſe we have of, and the value we p upon ſo great a Mercy.

Marriages. 3. *Marriages* are openly ſolemnized the *Church*, and indifferently on *any of the Week*. Only Care is taken that t *Banes* be asked three ſeveral *Sundays* b fore, to notify to the Pariſhioners t Deſign of ſuch a Couple, and to give o portunity for any to object what they c againſt 'em. Being come to the *Chur* and the *Man* and *Woman* ſtanding befo the Pulpit, apart from the reſt of t Company, the Miniſter offers a ſho Diſcourſe about the *Nature* and *Reaſons Matrimony*, ſuch as the *Directory* and o *Liturgy* mention, That namely 'twas o dained, 1. For the obtaining of Chi dren to be brought up in the Fear of Go 2. To avoid Fornication; and 3. For t mutual Comfort of one another u der the Difficulties of Life. Then h demands of *Both* Parties, whether the were willing to enter into *that State* with full reſolution to do the reſpectiv

Dutie

ities of *Husband* and *Wife?* Wherein ſwering to his Satisfaction, he directs n to *join hands*, without uſing the *Ring*, d thereupon pronounces 'em *Man* and *ife*. And ſo in a ſhort Harangue ſet- g their Duty before 'em, and exhor- g 'em to a conſcientious regard of it, at length bleſſes them, and the reſt of e Company, who with the young Peo- haſten home.

A Cuſtom at Weddings.

There is a Cuſtom in ſome Places, ere the Bride at the time of Marriage es *bare-head* to the Church, and ſo con- ues all *that day*, but is *covered* ever er. I asked the Reaſon of this, but ne was given me, ſaving that of *Cuſtom*. owever, as to my ſelf, I conſider'd it an *Emblem* or Inſtance the Women uſe, ſignifie that *Liberty* wherewith they me to their Husbands, but which they upon the Day of Marriage; and there- re from that Day forward they put on e *Plad*, or other Covering, to intimate at *Loſs*, and ſhew their Subjection to eir Husbands for the time to come. nd that this *Covering* is a Note of *Sub- tion* in Women, is plain from St. *Paul*, *Cor.* 15. and the Conſent of ſeveral riters who comment on that Place; d ſo the *uncovering* may be probably

underſtood as a Token of *Liberty*, whic
theſe Women would expreſs by that a
cient Cuſtom. We may add, That the
have their Heads not only *bare* that da
but the *Hair* likewiſe is very artificial
plaited. And this, peradventure, refer
to that Practice St. *Peter* ſpeaks of, 1 P
3. 3. where he adviſes his Women
leave it off, as unbecoming the Modeſ
of the Chriſtian *Religion*. Our *Liturg*
at the end of the *Marriage-Office*, borrow
the Advice from that Apoſtle, in its E
hortation to the Young Couple, a
wiſhes the Wife to forbear that *outwa*
adorning of plaiting the Hair, &c. and
to dreſs her ſelf as to ſignifie her Sub
ction to her Husband. So that *this C*
ſtom ſets before us the Fooleries and V
nities young Women are apt to be guil
of, both *before* and *at* the Marriage-da
but bid them adieu for the future, a
put on a *Veil* or Cover, not only as
Mark of Subjection, but to denote th
future neglect of the *Hair*, which th
ſo much prided in, and ſpent no litt
time to adorn and plait it.

Burials. *Burials* are made without a *Miniſt*
whom they will have ſo far from *Pop*
concerning the *Dead*, that he muſt n
be concern'd in interring the *Corps*, a

feldom ſeen at their moſt Solemn Fu-
erals. As ſoon as the Party is dead, no-
ce of it is given by the Sound of an
land-Bell, and a *Cryer*, who at the moſt
nvenient Places of the Town proclaims
after this manner: *Faithful Brethren and
iſters, I let you to wot, that there is a
aithful Brother* (or Siſter) *departed, as it
th pleaſed Almighty God. He* (or She)
as called -- [ſo names him] *and lived in*--
ſo gives his Dwelling.]

A Day or Two after, in a way of In-
itation; the ſame Man goes about the
cond time, and notifies the *Hour* and
Houſe where the Neighbours may aſſem-
le to attend the Deceaſed to the Place
f Burial. There they accordingly meet;
nd the *Coffin* being covered with a large
Black Cloth, or *Velvet-Pall*, ſprinkled with
Herbs and *Flowers*, the Body is carried in
his Order. *Firſt*, divers *Ranks* of Men
walk before it; *Then* comes the *Dead Par-
y* carried, not on the *Shoulders*, but by
Three Poles (like thoſe our *Chair-men* uſe)
with Three Men on each ſide the *Coffin*
or *Bier*, to ſupport and convey it along.
After the Corps follows a greater number
of Men than what was in the *Front*, but
in *Rows* or Files, as before, without any
confuſion at all. And in the *Rere*, a

promiſcuous company of *Women*, wh as they go without diſtinction of *Qu lity*, ſo do they go without any *Orde* Being arrived at the *Grave*, they put i the dead Corps with little Ceremony and then the Company immediately re turn home, variouſly affected accordin to the Impreſſions ſuch an Object is ap to make on the Minds of People.

They commonly lay their Dead in th *Church-Yards*, looking on the *Church* (a in truth it is) more proper for the *Livin* than *Them*. Sometimes however the do bury in the *Church*; but then th Ground is valued at a great rate, to de ter the Vulgar from expecting the lik Favour. Yet it was our Lot to bury a *Engliſh Officer* in the Church of *Dalkeith* and 'twas done by the *Liturgy*; which being delivered by heart, ſo well ſatis fied many of the *Scotch* of that Town that they could not forbear calling it a *Chriſtian Burial*, and ſaid that theirs wa like the Burial of a Dog, in compariſon of the *Other*.

This is as much as I can remember o the *Nature* of *Scotland*, and the *Conſtitu tion* of the *Church* in that Kingdom; which tho' an Account very imperfect, was ſuch as

a *Traveller* in Time of War could at-
in to, and therefore the *Reader* will
ndidly treat it. And, perhaps, having
lled my ſelf ſo, it may be expected I
ould ſay ſomething of the Particular
ties and *Towns* we had occaſion to paſs
rough, and may deſerve our notice;
hich I ſhall not think much of my Pains
do, if it may make ſome amends for
e Omiſſions before.

But before I enter on this, 'twill be a
ceſſary Preface to obſerve the diſtin-
ion the *Scotch* make between their
owns, ſome whereof they call *Royal*
roughs, and others *Boroughs of Royal-*
s; a diſtinction formerly of greater uſe
an it is at this day.

A diſtinction between the Towns in Scotland.

Their *Royal Boroughs* had great Privi-
ges peculiar to 'em, as *ſending Members*
Parliament, *exporting and importing* ſe-
ral Commodities, which the Country
d *Boroughs of Royalties* could not have
t from *them*. But when *Duke Lauder-*
le was *High Commiſſioner*, That he might
gratiate himſelf with the *Nobility* and
entry, the Privileges of *Royal Boroughs*
ere communicated to the *Boroughs of*
oyalties, ſo that now *they* are made as
pable of Trading as any of the Others;

and

and are moreover exempted out of t
Juriſdiction and Power of the *Sheri*
who had before a great influence over 'e
Hereby the Lords, or Owners of ſu
Towns are much aggrandized, and th
Intereſt inlarged by this Act of t
Duke.

Of Edinburgh.

Edin-burgh,

Edinburgh is in *Lothien*; and it w
firſt called *Ageda* from ἀγὴ, a *Ra*
ture or broken Rock, meaning the Pla
where the Caſtle was built from whi
the Town took its Name. The *Northe*
Scotch term'd it *Duned*, from whence pr
bably the *Latines* had their *Edinum* a
Edinodunum. But the Moderns ſay *Edi*
burgh, or the City near the *Winged Caſt*
becauſe the Caſtle which was built b
fore the Town, ſtands between two em
nent Rocks, like two *Wings*, one wher
of is called [*Arthuri Sedes*] *Arthur*'s *Sto*
and is a ſteep Rock on the *South* of t
Caſtle. It is now the *Royal City*, havin
the *King*'s *Palace*, the *Courts of Juſtic*
and the *Parliament-Houſe*, which was b
fore the Reign of K. *James* the 5th. he
indifferently at *Perth*, *Sterling*, or *Forf*

is ſeated on an Hill, and conſiſts chiefly one *Fair Street* from *Weſt* to *Eaſt*, about *Mile* long from the *Caſtle* to *Hali-rood-Houſe*: But then we include *Cani-Gate*, *Canon-Gate*, tho a diſtinct Corporation; nd, in ſtrictneſs, is rather the *Suburbs* of *dinburgh*, than any Part of the City it lf, like *London* and *Weſtminſter*, and has he Name of *Cani-Gate*, from a Society f *Canons* who formerly dwelt in it. The treet is wide and well paved, and the *cotchman* is apt to ſay that it is *ſike* ano-her as *Cheapſide*: It ſwells in the middle, he Kennels being made on *each ſide*, ſo hat 'tis commonly very clean, and is hereupon their *Parade*, tho' the natural Deſcent, and its Situation on an Hill ontributes more to keep it ſo, than any induſtry or Care of the People.

Their *Old Houſes* are caſed with Boards, and have *Oval Windows* (without Caſe-ments or Glaſs) which they open or ſhut as it ſtands with their Conveniency. Their *New Houſes* are made of Stone, with good Windows modiſhly framed and *Glazed*, and ſo lofty, that *Five* or *Six* Stories is an ordinary heighth; and one Row of Buildings there is near the *Parliament-Cloſe* with no leſs than *Fourteen*. The reaſon of it is, their Scantneſs of room, which *Their Houſes.*

which not allowing 'em large *Foundation* they are forced to make it up in the *Superſtructure*, to entertain Comers, who are very deſirous to be *in*, or as *near* they can to the City.

Moſt of the Houſes, as they are parted into *divers Tenements*, ſo they have *many Landlords* as *Stories*; and therefore have no dependance on one another, otherwiſe than as they ſtand on the *ſame Foundation*, ſo that in this reſpect they may be compared to our Students Apartments at the *Inns-of-Court*, which are bought and ſold without regard to the Chambers *above* or *below* 'em.

Their Stairs. Their *Stairs* are unſightly and inconvenient: For being built out of the *Street* for the Service of every Story, they are ſometimes ſo *ſteepy*, *narrow*, and *fenceleſs* that it requires Care to go up and down for fear of falling. But in their New Houſes the Contrivance is better; and the *Stair-Caſe* being made within the Yard, or Foundation of the Building, the Aſcent and Deſcent is more decent and eaſie, and rids the Street of an Incumbrance, which cannot be avoided in the other Houſes.

On the *South-ſide* of *Edinburgh*, was heretofore a *Lough* or *Lake*, but is now drained

ained, and a narrow Street built upon which they call *Cow-Gate*. Between hich and the *High-ſtreet* there are many *tle Lanes* of Communication, but very epy and troubleſome, and withal ſo ſty (for want of *Bog-Houſes*, which ey very rarely have) that *Edinburgh* is ſome liken'd to an *Ivory Comb*, whoſe eeth *on both ſides* are very foul, though e ſpace between 'em is clean and htly.

The City is Govern'd by a *Lord Pro-ſt* and *Four Bailiffs*, who with the ſiſtance of ſome ſubſtantial Citizens, the nature of our *Common-Council*, anage all Publick Affairs relating to the nefit of the Corporation or Peace of e City. *Its Magiſtrates.*

The Pride of *Edinburg* is the *Parlia-ent-Yard*, or *Cloſe* as they call it. In the idſt whereof is the Effigies of King *arles* II. on Horſe-back, a well pro-rtion'd Figure of *Stone*, and natural ough. The Yard is *ſquare* and well ved, Beautified with good Buildings und about it; and the only fault is, that is no bigger, the height of the Houſes aring no correſpondence to the dimen-ns of the *Area*. Its *Weſtern* bounda-is the *Parliament-Houſe*, a large Room *The Parliament-Cloſe.*

and

and high Roofed. *Over* the Entrance the *Scotch Arms*, with *Mercy* and *Tru* on each ſide, like Two Supporters, a this Inſcription —— *Stant his Felicia R na* —— Theſe Vertues make Kingdo happy. *Under* the Arms was, *Unio Un num*, The Union of Unions —— Meani not only the Union of the two Kingdo but that to the Uniting of Kingdoms *G Advice* is neceſſary, which is the buſine of that Place. Within the Room on t *South* of it, is an high *Throne*, and each ſide ſeveral *Benches*; one above nother, the uppermoſt whereof is le with the *Throne*, and the loweſt reaches t *Pit*, well furniſhed with *Forms*, for t conveniency and eaſe of the Membe Oppoſite to the *Throne*, and without t *Area*, is a *Pulpit*, for Sermons in Seſſio of Parliament, upon ſpecial Occaſio Behind the *Pulpit* is a large Partitio where *Strangers* ſtand and hear the *Se mon*; and ſometimes the *Delater* of t Houſe, which to my thoughts were n managed with Gravity enough, but w next door to Wrangling.

Eaſt of this Houſe, but *South* of t Square is the *Privy-Council-Chamber*. A not far from it, the *Royal-Exchange*, ma up of a *Double Row* of Shops, very ſma

meanly furniſhed. There is alſo *ther Exchange*, inferior to this, but th above Stairs, and without any ce of Magnificence to diſtinguiſh em from the other Buildings.

In the firſt Floors level with the Yard, three or four *Book-ſellers*, and as ma- *Gold-ſmiths*, whoſe Shops are ſuffi- ntly ſtockt, to let us ſee their Occupa- ns and Trades.

The *Northern* Boundary is the Wall the *High-Church*, which with a few ops joining to it (leaving room for aches to paſs to the *Parliament-Houſe*) ncludes the Figure of this *Cloſe*, the auty of their City.

On the *Weſt* of the High-ſtreet and a *The Caſtle.* uſket-ſhot diſtance from the Houſes, nds the *Caſtle* built near 2020 Years o, *Caſtrum alatum* (ſaid *Ptolemy*,) the *aiden-Caſtle* (ſay the *Scotch*) becauſe the *ictiſh Kings* kept and educated their *aughters* in it. On the *Weſt*, *South* and *orth* it is a *Rock* very ſteepy, yet not in- ceſſible (as they called it) for upon the ombarding of it 'twas ſo batter'd, that ith the fall of the Walls and ſome other ubbiſh, it was brought to that paſs, at the Soldiers with little difficulty ight have clamber'd up, but that it was timely

timely ſurrender'd. On the *Eaſt* towa
the Town, 'tis guarded with an *Ha*
Moon, and has on its Battlements eig
pieces of *Cannon*, with a wide *Tren*
and *Draw-bridge*, and then a thick W
lined with Guns for its better Securi
from the Aſſaults of that Quarter. T
Caſtle is certainly a ſtrong Building, bo
from *Art* and *Nature*, well ſtored wi
Ordinance and other Conveniencies to be
a Siege, provided it be *well Man'd*, as
was not when the Duke of *Gourdon* d
liver'd it up. There is a *Little Room*
the *Caſtle*, where they ſay King *James* V
was born, and thence in a little time r
moved to *Sterling*, which occaſions ſom
Authors to aſſert that he was born
Sterling. Whereas the Verſes writ ov
the Chimney-piece in that Chambe
which they there apply to him, othe
wiſe give out in this Language an
Spelling.

Lord Jeſus Chryſe that Crown it was wi
Thorn,
Preſerve the Birth quhais badgie heir is bor
And ſend her Sons Succeſſion to raign ſtill,
Lang in this Realme, if it be thy will.

l's grant, O Lord, quhatever of her proceed
e to thy Glory, Honour and Praiſe, ſo be id.
July 19. 1566.

South of the *Caſtle*, and not far diſtant om it, we have the beautiful Front of large *Hoſpital*, built by one *Hariot*, a oldſmith, for the Education of 40 Boys, ho, if they take *Learning*, and go to e *College*, have an *Exhibition*, each of 7*l. erling*, or thereabouts; if put to *Trades*, out 200 *Marks*, or about 11 *l. Sterling*, r the incouragement of their Maſters. *An Hoſpital.*

South of *Cow-Gate*, and on a Riſing ands the *College*, conſiſting of one ſmall *uadrangle*, and ſome other Lodgings ithout Uniformity or Order, built at veral times, and by divers Benefactors, ho thought probably to be better diinguiſh'd by this variety of Forms and tuations in thoſe Buildings. In the idſt hereof is the *Library*, a large and nvenient Room made about 60 Years go for that purpoſe. The Roof is coered with Lead, and is neatly kept with-; well furniſh'd with Books, and thoſe t in very good Order, and Cloiſter'd ith Doors made of *Wire* which none can en but the Keeper, and which is thought *The College.*

a better way than our multitudes
Chains incumbering a Library, and a
equally troubleſome and chargeable t
us. It has (as all other Publick Libra
ries) many Benefactors, whoſe Book
are diſtinguiſh'd by their ſeveral Apar
ments, and the Donors Names ſet ov
'em in *Golden Letters.* A Device grat
ful and honourable enough for the Parti
concern'd, incourages others to follo
their Examples; ſuch eſpecially wh
may be charmed to the doing of a Go
Work, tho' not always upon a Princip
of *Goodneſs.* Over the Books are hun
the *Pictures* of divers Princes, and mo
of the Reformers, as *Luther*, *Melancth*
Zuinglius, *Calvin*, &c. and near the
Buchanan's *Scull*, very intire, and ſo thi
that we may ſee the Light through i
And that it is really his, appears fro
hence, becauſe one Mr. *Adamſon*, Princ
pal of the *College*, being a young Ma
of 24 Years of Age when *Buchanan* wa
buried, either out of Curioſity or Re
ſpect to the Dead, brib'd the *Sexton* ſom
time after to procure him the *Skull*, whi
being brought, he faſtened theſe Ver
to it, and at his Death left it and them
the *College.*

De Cespitio
Georgii Buchanani tumulo in
Cæmeterio Edinensi multorum
Aliorum marmoreis monumentis
Affabre extructis septo & circumdato.

Marmoreæ cur stant ex omni parte columnæ
Signaq; ab artificum dædala facta manu?
Et spectent oculis monumenta insignia vivi
Per quæ defunctis concilietur honos.
Gloriolas vivus qui contemnebat honores,
An cupiet Divus se decorent lapides?
Gli fas pulchro nomen debere sepulchro,
Qui nil quo melius nobilitentur, habent.
Per Te olim Tellus est nobilitata Britanna,
Et decus es tumulo jam, Buchanane, tuo.

Here I had also the Copy of a *Serpen-*
ne or double-fac'd *Letter* written in
rench by Cardinal *Richlieu* to the French
mbassador at *Rome*, concerning a *Bene-*
ctine Friar.

In Engliſh thus.

MASTER *Campy*, a *SAVOYARD* Friar of the Order of St. BENNE is to be a BEARER to you of NEWS from me by Means this Letter. He is one of the moſt DISCREET, WISE, and L Vicious Perſons, that I ever yet among all I have CONVERST w knew, and has earneſtly deſired me to write to you in his FAVOU to give him a LETTER of CREDENCE with ſome preſ Recommendation, which I granted to his MERIT I aſſure you, rather t Importunity. For, believe me, Sir, He deſerves infinitely your Eſteem, I would be ſorry, you ſhould be wanting to oblige him by your b miſtaken in not KNOWING him, I ſhould be afflicted if you were as many OTHERS have been, on that Account who now eſteem h who are of my beſt FRIENDS. Hence and from no other MOTI it is, That I deſire to advertiſe you that you are obliged more than to take ſpecial NOTICE of him, to afford him all imaginable Reſ and ſay NOTHING in his Preſence that may OFFEND or DISPLEASE in any SORT. For I may and do truly ſay I love him as my ſelf, aſſure you, there cannot be a more Convincing ARGUMENT of Unworthy PERSON in the World. than to be capable of doing him inj I KNOW that as ſoon as you ceaſe to be a Stranger to his Vertues, ſhall be ACQUAINTED with him, you will LOVE him as well as I, will thank me for this ADVICE. The aſſurance I have of your g CIVILITY doth hinder me to write further of him to you, o ſay more upon this Subject.

I am Sir,

Paris 23d. Novemb. 1638.
For the Ambaſſador of France *at* Rome.

Your Affectionate Friend,
John Armand de Pleſſia,
Cardinal of Richlieu.

This Letter is to be read as the Friar underſtood it in the two Columns together; but as the Cardinal meant it, you are to read the firſt Column only.

The Bohemian *Proteſt againſt the burning of* John Huſs *and* Jerom *of* Prague.

The *Bohemian Proteſt* againſt the Council of *Conſtance*, concerning the burning of *Huſs* and *Prague*, (1417.) is here ſhown. The Original, with the Seals of the Princes of *Bohemia* and *Moravia* an

nd others to the number of 105, brought om the Library at *Dantzick*, and pro-ured in this manner.

A *Scotch Gentleman* Travelling into hoſe Parts, and having got a ſight of hat *Inſtrument*, his Curioſity led him, ot only to read, but to deſire liberty to ake a *Copy* of it; which with ſome dif-culty was obtain'd, and by the Charm f a handſome Gratuity, leave given by he Under-Library-Keeper to carry it to is Lodging. But before it could be tran-crib'd, the Lender fell ſick and paſt Re-overy, which the Gentleman hearing, t laſt, when the Work was over, he oes to the Keeper with deſign to reſtore he *Original*, and ſo asks him in *Latin* what he ſhould do with it? He anſwer-ng in two words, *habeat Dominus*; the Gentleman underſtood 'em, as if he had id *him* keep it as being now in his Poſ-eſſion, whereas doubtleſs the Man in-ended the *Governor* of the *College*, or he *Head Library-Keeper*, whom, in truſt, t did belong to. The Party dying, the Gentleman brought it away to *Aberdene*, nd thence was Purchaſed for the *College* t *Edinburgh*.

There was alſo an *Old Greek Manuſcript* f the Four Evangeliſts, and brought

from the Library of *Alexandria*, an ancient Character. And a *Latin Diſcourſe* in large Quarto, in the Defence of Princes by one *Craig*, a learned *Advocate* of *Scotland*, and wrote in Anſwer to *Dolman*.

The Cap to graduate Students.

The *Cap*, wherewith they *Graduate* their Scholars, is *Round*, and made of Velvet, like the *Phyſicians Cap* with us. This they put on the Head of the promoted Party, and thereby ſignifie his being called to be *Maſter*; referring, as is thought, to the uſage of the *Old Romans* (*ad pileum vocare*) who by this Ceremony made their Servants *Free*, and put on a *Cap*, as the Token of future Liberty.

Under the Library is the *Printing-Houſe* with the ſame Dimenſions of the Room above. Their main Work was, printing *ſmall letter'd Bibles*, and it is a Work moſtly employs 'em.

At the farther end of the Library we enter on a *Stair-Caſe*, at the Foot of which over the Door are theſe Greek Words διπλῆν ὁρῶσιν οἱ μαθόντες γράμματα —— *The Learned ſee two ways* —— Meaning that they have a *double* advantage, the *Light of Nature* and *Education*, by which means they add to their own Experience the Experience of former Ages, conveyed to us

by writing. Over another, being an trance into one of their Schools, is ritten,

Virtus Rectorem ducemq; deſiderat,
Vitia ſine Magiſtro diſcuntur. 1616.

Vertue requires Governors and Guides, Vices are learnt without a Maſter ——

hewing with what difficulty and pains *Nature* is corrected and refined by the iſciplines of *Vertue*; whereas of our elves we are too inclinable to all manner f *Debauchery* and *Vice*.

The Stair-Caſe before-mentioned, leads s up to *a large Room*, formerly their *Libra-* *The Commencement-Chamber.*
, but is now uſed for a *Commencement-hamber*, and is the *Common Hall* for all College Entertainment, and Buſineſs of noment. Here were ſeveral *Maps*, *Globes*, nd ſome *Books*, with a few *Rarities*, as *Palm leaf* two yards and a half long; a *Speaking-Trumpet* made of Copper, about hree yards in length; a *Sea-Horſe Piſſle* wo yards; an *American Shell* which the Natives make their *Trumpet*; a *crooked Horn* divers inches long, cut out of a Womans Head above the right Ear, when ſhe was 50 Years old, and lived 12 Years after.

The *College* was built about 1581. and passes for an *University*, but is not really so. Yet a Petition was made to King *James* VI. to that purpose, who thereupon promised it should be done, but was not, tho' the Instruments are read for the Royal Allowance; and, as the Principal told me, wants only Peace and Quietness to perfect the Design.

The first cause of building this *College* was the *Legacy* of one Mr. *Clement Little* a Commissary, who bequeathed his valuable Study to *Edinburgh and the Kirk of God* 1580. Whereupon the Citizens were obliged to build a convenient place for 'em, and accordingly did so the Year following. After which Additions were made from time to time, till the whole came to the bulk we now see it in. Among the rest is a *Chappel* use by the *French Protestants* in and about the City, and a spacious *Garden* for the Professors in Common, to walk and divert themselves in the Evening.

There are in the College a *Principal* and Eight *Professors*.

1. A *Divinity Professor*.
2. A Professor of the *Eastern Languages*.
3. A

3. A Profeſſor of the *Mathematicks.*
4. Four Profeſſors of *Philoſophy.*
5. A Profeſſor of *Philology* or *Humani-*, who teaches Claſſick Authors, and is kind of School-Maſter to prepare outh for a more ſolid Learning.

What the *Principal*'s Income is, as incipal, I know not, but as a *Divinity* *rofeſſor*, which he always is, his Stipend 100 *l. per Annum Sterling.* The *Ma-ematick Salary* is 1000 *l. Scotch*, near *l.* in *Engliſh Money.* The *Language* *rofeſſor* has 1000 *Marks Scotch*, or about *l.* with us. The *Philoſophy Profeſſors* o *Marks* each of *Scotch* Coin, or 16 *l. s.* 4 *d.* But they help it by their Pu-ls, and raiſe it to a good Subſiſtence. here are alſo 50 *Burſers* more like our *hibitioners* than *Scholars of Houſes*: heſe have 10 *l. per Annum* each towards eir Maintenance, yet are not forced to ollege Attendance except in *Term time*, hen they and the other Students meet gether. Theſe *Students* are divided in-four *Claſſes*, as at *Glaſgow.* *Their Income.*

In the firſt *Claſs* was taught *Greek.*
In the ſecond *Logick.*
In the third *Ethicks. Phyſicks*, and ſome *athematicks*, and then they had the De-ee of *Batchelor of Arts.*

In

In the fourth *Geometry* and *Geography* and then they Commence *Maſters*, the higheſt Degree of that College.

Their Term. They have but *One Term* in the Year beginning *October* the 10th. and ending *July* the 12th. which is the time of their *Act* or *Commencement*. So that their *Vacation* being ſhort, and the *Term* continued ſo many Months (all which while the Profeſſors are very diligent) they make ſome amends for the Years wanting in our Account, to make up the Stated Term for Receiving Degrees. And ſo much for the *College* of *Edinburg*; which, as an *Univerſity*, has the *Lord Provoſt* of the City for its *Chancellour*, and the *Principal* his *Vice-Chancellour* to Govern it and diſpatch Buſineſs.

Hali-Rood Houſe. The *Eaſt End* of the Great Street of *Edinburgh* brings you to the *Royal Palace* formerly an *Abbey*, but converted into this uſe by King *James* V. yet ſtill retains its old Name, and is ſometimes called the *Abbey*, and *Hali-Rood Houſe*. It is a Noble Structure, built of *Stone*, well Carved and Beautified, in the faſhion of a *Square*, with a *Piazza* or *Gallery* under it, from whence by ſeveral Stair-Caſes they aſcend to ſuch Apartments as their *Reſpect* or *Buſineſs* ingage 'em. The *Gal-*

ry above is very fine, extended to conſiderable length, and ſet out with e *Pictures* of their 112 *Kings*, and hath ſo a *Billyard-Table* for the Diverſion of e Houſe. The Lodgings are Stately ough, and not meanly furniſhed. The ouſe is guarded from ſurprize by a large *ourt* where the Souldiers draw up when ey relieve one another.

Adjoining to the *Palace* is the *Shell* of e *Old Abbey*, and by it the Common ard for *Burials*, which is ill Situated on e account of the *King*'s *Houſe*, but ve- convenient for the Eaſe and Health the Citizens who have no vacant round within the Walls for ſuch an uſe, d who thereby loſe the ill ſcents which uſt needs attend ſuch Places.

On the *North* of the City in a Bottom, the *Phyſick-Garden* with 2700 ſorts of lants, as the Keeper of it told me. But en this variety of Plants is all its Beau-, having no *Walks*, and but little *Wall-g* or *good Hedges* to recommend it; and (to my thinking) the rudeſt piece of round I ever ſaw with that Name. he Manager of it, I ſuppoſe, gueſt at y thoughts, and told me, that he was king a much more convenient Field a ttle farther off, which he deſign'd to

The Phyſick-Garden.

Fence

Fence with a large Brick Wall, and re
moving his Plants thither, digeſt 'em in
to ſuch a Method as might make it
Pleaſant as well as *Uſeful* Garden. H
has for his incouragement a ſmall Sallar
allowed by the *Apothecaries* of the Town
which he adds to by the ſale of ſuch Good

Before we leave *Edinburg*, we ough
The Churches. to number their *Churches*. They are *S*
ven, 1. The *High-Church*, divided int
Three Parts, the *Old*, the *New*, and th
Tolbooth-Church. 2. The *Trone-Churc*
3. The *Friary*. 4. The *Abbey*. 5. Th
College-Church. 6. The *Weſt Church*.
The Lady *Eſther*'s *Church*, which with th
Caſtle Chappel are all the Churches the
have; and of theſe ſome are not uſed, an
the reſt *thin*, excepting the *Trone* an
High-Church.

Here is no *Cathedral*; and tho' ther
be a *Chapter* when there is a *Biſhop*, ye
the *Prebendaries* are little more than *nom*
nal, the *Stipends* being deduced out of th
Biſhops Revenue, which being not great i
it ſelf, very ill affords thoſe Defalcations
And tho' the *Prebendaries* demand not a
bove 8 or 10 *l.* yearly each of 'em, ye
are ſeldom paid, and thereupon ſome
times murmur: But the reaſon of tha
neglect I take to be this; That becau
the

ese *Prebends* are not given by the *King*; *Biſhops*, but are *Appendages* to the Neighbouring *Benefices* and follow the *Preſentation* to ſuch Living, therefore the *Biſhop* thinks he is not bound to take that otice of 'em, as he might otherwiſe do, ere they Creatures of his own: And much for *Edinburg*.

A Mile from *Edinburg* is *Leith*, a Mart Town, at the Mouth of the *Fryth*, ha- ing a fine *Piere* ſtretching it ſelf a great ay into the Sea, and ſerves for the ſafe- of the Veſſels, and the pleaſure of thoſe who walk on it. It may be called the *Vare-houſe* of *Edinburgh*, to ſupply the Merchants and other Citizens. It was ormerly a great check to *Edinburg* when King *James* VI. was there, and often hreaten'd 'em to remove his Palace and Courts of Judicature thither, to keep he Citizens in better Obedience. It is a hriving Town, having a double advan- age, the *Sea-Trade* and the Citizens *Re- reation* to inrich it; for thither they flock y foot or in Coaches to divert them- elves, having no *Play-Houſe*, *Muſick- Meetings*, or *Spring-Garden* to tempt them o thoſe ſuperfluous Expences. *Leith.*

The *Second City* of *Scotland* is *Perth*, or St. *John's-Town*, becauſe St. *John* is its *Tutelar* *Perth.*

Tutelar Saint or *Guardian.* It ſtands o
the Bank of the River *Tay*; and not bei
above 20 Miles from the Sea, is eve
day ſaluted with the Tide which brin
up Veſſels thither. There are *Two* lon
ſpacious *Streets*, beſides others of leſs m
ment for Intercourſe, which being w
paved are at all times tolerably clea
The Houſes are not ſtately; but, aft
the *Scotch*-way, make a good appearanc
The moſt remarkable Building is *Tha*
where the *Gowries* had like to have mur
der'd *James* VI. to revenge their Father'
Death executed in the King's Minorit
But the Perſon hired to diſpatch him a
that inſtant refuſing, and one of the *Gow*
ries not being able of himſelf to do it befor
Succours came in, the King eſcaped a
that time, and returned ſafe to *Sterling.*

Here are only two Churches; but on
of 'em ſo big, that it looks more like a
Cathedral than Pariſh-Church, kept i
good Repair, and decent within.

The *Trade* of the Town depends chief
ly on *Linen*, which the *High-Lander*
bring thither, and which they export to
the Value of 40000 *l.* Sterling *per Annum*
It was in former Days the *Seat of diver*
Parliaments, is a *County-Town* govern'd
by a *Lord-Provoſt* and *Bailiffs*, has the
Stile

tile of *Royal Borough*, with the Honours nd Privileges of the moſt eminent Places *Scotland*; and the Inhabitants ſpeak ery big whenever they have occaſion to ention the City, as we may ſee in the nſtrument of *Burgeſs-ſhip*, given us, and hich is a Civility and Honour they con- r on Strangers —

Perthi ſexto die Menſis Septembris Anno Partus Salutiferi. 1689.

QUO Die Magiſtratuum illuſtris Ordo & honorandus Senatorum Cætus in- ytæ Civitatis Perthenſis, in debiti amoris & ſervantiæ teſſeram--- N---- Immunitatibus æfatæ Civitatis, Societatis etiam ac frater- itatis ædilitiæ privilegiis, ſolenni interve- iente Sacramento de omnibus à Cive neceſſa- io exigendis ac præſtandis donarunt, poſſeſſio- e inaugurali ab honorabili Viro Roberto mith *Urbis Præfecto habita. Ex Fori ju- icialis Perthi codicibus extractum per me,*

Ja. Oliphant, *Cl.*

From hence marched Major-General *Mackay* againſt my Lord *Dundee* at the *Blair of Athol.* Which being an Action that

that has made no little Noiſe, and when on in a great meaſure depended the Fo tune of *Scotland* at that time, a *Brief R lation* of it may not be *nauſeous* and una ceptable to the *Reader*; and if ſo, t *Digreſſion* will be received with Candou Thus then it was.

An Account of the Battel at Gillicranky.

Major-General *Mackay* being at *Per* and having notice that my *Lord Dund* with his Army, was in and about *Bla Caſtle*, order'd *Six Battalions* of Foot; *vi Mackay's own* Regiment, *Lord Levintz Lord Kilmure's*, *Col. Ramſey's*, *Col. B ſure's*, and *Col. Haſtings*, with *Two Troo of Scotch Horſe* to march thither. Acco dingly they ſet out the next Morning but to ſecure a narrow Paſs about tw Miles long, and not far from *Blair-Caſtl* there was an *Advance-Guard* of 400 ſe before to make good that *Paſs*, the *ma Body* at a convenient diſtance followin after. This gain'd, and the whole Arm got to *Gillicranky*, *Dundee* ſends 'em no tice to prepare for Battel. Upon whic warning, our Forces drew up, and pu themſelves into the beſt condition the could in a Field (with a *River* on the on ſide, and a *Mountain* on the other) to re ceive the Enemy, who by and by ap pear'd in great numbers, and in a man

ne

er ſo frightful, that after a few Diſchar-
es of Muskets, *Mackay*'s Regiments be-
an to break, and immediately with the
wo Troops of Horſe ran away. Only
he *Engliſh Battalion* ſtood its ground;
nd tho' ſhock'd a little at firſt by the
ommon diſorder, yet rallied, and reco-
ered themſelves with about 150 of the
eterane *Scotch* Soldiers, who had been
n Service abroad, and remember'd the
l Conſequence of ſuch a Flight as would
xpoſe 'em to the Swords of Purſuers
imbler than themſelves. Theſe reſol-
ed to expect the worſe; and their Cou-
age, with the Favour of the Night ap-
roaching, was the means to preſerve
m. For upon the Defeat, the *High-
anders* immediately ran to the *Baggage*,
nd left the ſturdy *Engliſh*, who in the
Night withdrew themſelves ſilently, and
y the next Morning were out of the
each of Danger.

Here my Lord *Dundee* was ſlain, and *Lord Dundee ſlain.*
he manner of his Death is thus reported,
hat upon the Flight of the King's Ar-
ny, finding the *Engliſh* to rally, he gave
igns to his Regiments to march up clo-
er, in order to force our Men into the
River behind 'em; and to be ſeen the
nore, rais'd himſelf on the *Saddle*, and

by that means became a better Mark f
him that ſhot him. Senſible of t
Wound He retired, and in a little whi
died, was carried to the *Caſtle*, and b
ried in a *Chapel* joining to it. This d
not a little contribute to the Safety
Col. *Haſting*'s Regiment; for now t
High-Landers being left without a *Gen*
ral, they obſerved no Order, but ran
the *Plunder*, and it was to them a *Pri*
more valuable than the *Victory*. B
tho' we were thus defeated, *Dundee*
Death was more than Victory, becauſ
upon this, the War was in effect at a
end; for altho' *Dundee* had many poten
Friends who waited for his Deſcent int
the *Low-Lands*, yet the News of h
Death put a damp upon 'em; and ther
being no Man of that Party in the King
dom qualified to ſucceed him, they a
diſperſed: And Col. *Canon* with his *Iri*
Succours, retiring to the *Iſle of Mull*,
few Weeks determined that Matter.

And here, before I proceed, give m
leave to ſay ſomewhat of the *Two* Chie
Commanders at this time, my *Lord Dun*
dee, and Major-General *Mackay*, who *afte*
the *Revolution* order'd the Forces of tha
Kingdom, as the other did *before* it.

Dunde

Dundee was by Name *Graham*, and by Title *Claverſ*, educated at St. *Andrews*; where in his Minority he was admired for his Parts and Reſpects to Church-men, which made him dear to the *Arch-Biſhop* of that See, who ever after honour'd and lov'd him. Grown to Maturity he goes to *Holland*, where he was in the Service of the *Prince of Orange*, but continued in not very long upon ſome Diſguſt there given him. At his Return however the *Prince* gave him a Letter of Recommendation, directed to the *Duke of York*, with Requeſt to provide for him; which accordingly the *Duke* did, by interceding with his Brother *King Charles the Second*, for an *Horſe-Captain*'s Commiſſion in *Scotland*, where Forces were then raiſing: And 'twas a particular Teſtimony of the King's Favour; for tho' he allowed *Duke Lauderdale* to diſpoſe of the other Commiſſions as he thought good, yet he excepted *Mr. Graham*'s, and 'twas the only Exception on that Occaſion. He behaved himſelf ſo well in this Poſt, that afterwards ſome ſcatter'd and *independent* Troops being formed into a *Regiment*, *Capt. Graham* was made their *Colonel*, and in Progreſs of time *Major-General* of all the *Scotch* Forces, with which Character

An Account of Lord Dundee.

he came into *England* at the Landing
the *Prince* 1688. Being found very c
pable to ſerve the Crown, he was a
mitted into the *Privy Council*, who i
larged his Commiſſion, and gave hi
Power to reduce the *Weſt*, and make t
Diſſenters comply with the Conſtitutio
of the *Church* as it then was; which
happily compaſſed by many Struggle
and by laying great Fines on 'em, b
ſeldom exacting 'em with Rigour.
King James the 7th. he was made *Viſcou*
of Dundee, his *Seat* being near that *Bu*
rough. And, upon the News of the *Princ*
Coming, he was order'd to march wi
his Regiment into *England*; where
was like to have commanded as *Eld*
Major-General, but that the *Engliſh* Off
cers with the ſame Commiſſions woul
not bear it. He adviſed *K. James* to thr
Things, *One* to fight the Prince of *Oran*
Another to go perſonally to the Prince, a
demand his Buſineſs, The *Laſt* to mak
his way into *Scotland* upon the Coldne
he obſerved in the *Engliſh* Army a
Nation. This Advice the King was i
clined to take, but that the News of ſom
Scotch Peers and Gentlemens haſt'ning t
London, diſhearten'd him, who were ſ
ſpected to favour the Prince's Deſign. O
th

e *King*'s departure, he apply'd himſelf the *Prince*, with whom he was too free declaring his Thoughts, and therefore uld expect no kind Reception. Upon is he retired; and hearing of the *Scotch nvention*, he began his Journey to *Edin-rgh* to be preſent at it. A while he ſat this Convention, but diſcovering a eſign in hand to aſſaſſinate him, he firſt mplain'd; and the Complaint not ta-ng effect, he abſented from that *Meet-g*; and, at laſt, with 40 *Horſe* (which a tle before he commanded, and were re-lved to run his Fortune) rid home, ha-ng had firſt ſome Communication with e *Duke of Gourdon*, who in behalf of *ing James* commanded the *Caſtle*, and ould not deliver it up for any Propoſals ade by the *Convention*. This treating ith the *Duke of Gourdon* gave his Ene-ies advantage, who thereupon obtain'd Vote to make him an *intercommon'd* Per-n, and ſent an Officer to require him to ppear before 'em at *Edinburgh*. But he cuſed himſelf by two Reaſons; 1ſt. His vn Danger; 2dly, The Indiſpoſition of s Lady, who then lay in, and was alſo ſome danger on the Account of Labour. Vhereupon the *Convention* proceeds, or-ers him to be apprehended, and by that

means forces him, with his little Guar into the Mountains; where the *High Landers* flock'd to him in ſuch number that at laſt they became a formidabl Army: With theſe he came to *Gilli-cra ky*; and had he not been there killed, h had been at *Edinburgh* a few days after.

His Character. He was a Gentleman fix'd in his *Religion*, ſo that *King James* could not charm him into any diſlike of it; but the mo he found it oppoſed, the more he love it. He was a great Admirer of the *Church of-England-Worſhip*; and often wiſh *Scotland* ſo happy, that where God ſerved, the Service might be done ſome *viſible Inſtances* of *Reverence*, ſuch a are *Order and Decency*. He was of dee Thought and indefatigable Induſtry, re dy to execute what he deſign'd, an quick in the Contrivance as well as Exe cution of it. He was a Man of Braver and Courage, and therefore led up a his Regiments, which indeed were un willing to advance without him; yet uſe the Care of a *General* to expoſe himſelf n farther than neceſſity requires, as being the Guide and Head of his Army. An becauſe he was forced to appear often a the *Head* of each Regiment to adviſe an inſpirit 'em, juſt before the Battel he pu

n a *Sad-colour'd Coat* over his Armour, o' he appear'd in *Red* all the Morning efore. He ſeem'd to have no *baſe Ends* reſiſting the Preſent Government, but s he ſaid) for *Conſcience and Loyalty-ſake.* nd by virtue of this Principle it was, at when he *ſurprized Perth*, he ſuffered t the leaſt Violence or Damage to be one the Town; and finding 500 *l.* in e *Collector of the Revenues* Room, beſides hat belong'd to the King, he did not uch it, but ſaid, he intended to rob no Man; tho' what was the *Crowns*, he ought he might make bold with, ſeeing hat he was then doing was purely to rve his *Maſter*. He was ſo great a *Pa-ron* to the *Clergy*, that they could hardly ention him without a Tear. His death e took with Patience, and had at it a fficient Confidence of the Divine Fa-our. For when his Favourite *Pitcor* ask-d him *how he did?* and told him withal ow things went, and *that all was well if he ere ſo.* Then *I am well*, ſaid he, and ſo mmediately died. What they thought f him in *Scotland* is partly ſeen by ſeveral *Copies of Verſes* upon his Death. This was one of 'em:

Vltime Scotorum, *potuit, quo ſoſpite ſolo*
Libertas Patriæ ſalva fuiſſe tuæ.
Te moriente novos accepit Scotia *cives,*
Accepitq; novos, Te moriente, Deos.
Illa nequit, ſupereſſe Tibi, Tu non potes illi,
Ergo Caledoniæ Nomen inane vale.
Tuq; vale, Gentis priſcæ fortiſſime Ductor,
Vltime Scotorum, ac ultime Grame, vale.

Fergus *laſt Son, had'ſt Thou alone but lived,*
Our Liberty and our Country had ſurvived.
But, Oh! Thou'rt gone, and Scotland *finds*
this odds,
A King that's new, new Subjects, and new
Gods.
In Thee we liv'd, in Thee we dy'd together,
Scotland's *vain Name, adieu, adieu, forever.*
And fare Thou well, brave Prop of our old
State,
Laſt Scot, *Laſt* Graham, *and Laſt of all*
was great.

An Account of Macay.

MACAY was an *High-Lander*, tho' Commander in chief againſt 'em. Arrived at Manhood, he ſails for *Holland* to make his Fortune; where, gradually riſing, he was at laſt made a *Colonel*, and with that Commiſſion returns into *Scotland*,

nd, when the three Regiments were re-
lled upon *Argyle*'s Attempt in that King-
om. But Col. *Douglaſs* being a *Brigadier*
t that time, and ſome Feuds depending
etween the two Families of *Melfort* and
Douglaſs, *Melfort* (who by Religion and
eal for the Popiſh Intereſt had the Aſ-
endant over King *James*) to ſpight the
ther Family, obtains a Commiſſion from
he King to make Col. *Mackay* a *Major-Ge-*
eral, that ſo he might command *Briga-*
ier Douglas, who was certainly the bet-
er Officer as well as the better Gentle-
nan. And this is the reaſon he was
hief Commander when Sir *John Lanier*
as in *Scotland*: Becauſe Sir *John* was not
Major-General till the *Landing of the*
rince of Orange, whereas *Mackay* had his
ommiſſion when *Monmouth* appear'd in
he *Weſt* ſome years before.

He was certainly an *Honeſt Gentleman*, *His Cha-*
Zealous *Presbyterian*, and brave enough, *racter.*
s appear'd at *Gilli-cranky*, where tho' his
onduct was blamed, his *Courage* was not,
ho' the Flight of his Men forc'd him to
ive way. He was a *good Soldier*, with
fficient Qualifications to be a *Colonel*;
ut for a *General* Office, it ſeem'd to be
Preferment above his Capacity. His
ll Conduct ſhow'd it ſelf divers ways;

Firſt,

Firſt, His neglect of Ammunition when he march'd into the *Blair of Athol*, the Soldiers having a very ſlender Proviſion of *Powder* and *Ball*. *Then* his going with ſo weak a Force againſt a formidable Enemy, who had many Advantages in that Place, and not only the *Mountains* but the *People* to favour 'em. His often marching *the Horſe* till it was dark Night, when they were to incamp and forage, appear'd very ſtrange, when no reaſon could be offer'd for it; but, on the contrary, 'twas *extremely dangerous*, as well as *inconvenient*, to be moving at ſuch an hour. His travelling up and down the Country with *great Bodies of Horſe* without doing any thing, and for ought we could diſcover, without Deſign to do: This look'd as if he affected a *Cavalcade*, or *Progreſs*, more than a *War*, and had a mind to ruine the Troops inſtead of ſubduing the Country. Which, and the like Inſtances, tho' frequently remonſtrated by the *Engliſh Officers*, yet made no Impreſſion; but he went on in his way, that it might not be ſaid he wanted thoſe Helps in the Art of War, or that *They* knew 'em better than *He*.

Theſe *Characters* ſhow the difference between the *Two Commanders*, and what

Advantages

dvantages the *One* had over the *Other*. And I remember 'em with deſign to in-er the over-ruling *Providence* of God in Humane Affairs; and in particular that here muſt be more than the bare Con-duct and Policy of *Man*, to bring things n that Kingdom to the deſired Iſſue.

While we ſtaid at *Perth*, our Curioſi-y led us to viſit *Scone*, being a Walk of Pleaſure, or ſhort Mile thither. It was formerly a *Monaſtery*, tho' now made a *Lay-Manſion*, belonging to my Lord *Stor-mond*, and has a few Houſes about it to he Bulk of a *Country Village*, but hardly it to be called a *Town*. The Honour of the Place is a *little Chappel* where the *Kings* of *Scotland* are uſually *Crowned*, and where King *Charles* II. took the *Covenant*, when he was in that Kingdom. From hence the *Stone* was brought to *Weſtmin-ſter-Abbey* by King *Edward* I. whereon the *Scotch Princes* anciently received their *Crowns*, and concerning which there is this kind of *Prophecy*. *Scone.*

Si verum eſt fatum Scoti quocunq; locatum,
Invenient lapidem, regnare tenentur ibidem.

The

The *Scots* ſhall brook the Realm as natif ground,
If Wierds fail not, whaire 'ere this Stane is found.

Which is thought to be accompliſh'd in the late Race of Kings, from K. *James* VI. downward.

Forfar. From *Perth* we march'd Northerly to *Forfar*, a Place of no great noiſe, ſaving that it is a *Country-Town*, a *Royal Borough*, and anciently the *Seat* of ſeveral *Parliaments*. Govern'd by a *Provoſt* and *Bayliffs*, and had once the *King's Palace*, though now we ſcarce ſee the Ruins of it.

Dundee. While we Quarter'd here, we took the Air ſo far as *Dundee*, a very pretty Town, ſeated at the bottom of an Hill almoſt at the Mouth of the River *Tay*, which runs up to *Perth*; 'Tis furniſh'd with two or three ſmall *Piers* for the conveniency of Shipping, and the Buildings are ſuch as ſpeak the Subſtance and Riches of the Place. It is a *Royal Borough*, and conſiderable for its *Trade*, wherein it has ſupplanted St. *Andrews* on the other ſide the River, and about ſeven Miles from it. Here we were handſomly Treated at the Charges of the Corporation, who [illegible]plemented

plemented us with *Burgeſs-ſhips*, and gave us Inſtruments in theſe words.

Apud Dundee 17 die menſis Auguſti, A. D. 1689. Jacobo Fletcher propoſito, Thoma Mundie Gildæ Decano, & Jacobo Bowar Theſaurario.

QUO die —— N —— debitè & legitimè creatus & admiſſus eſt Liber Burgenſis & frater Gildæ dicti Burgi, cum omnibus & ſingulis privilegiis, libertatibus & immunitatibus ad dictum Burgum ſpectantibus. Qui præſtitit juramentum Burgale more Solito.

Extractum per me,

Ja. Weddeburne.

Returning back to *Perth*, we received Orders to March to *Glaſgow*; and in our way thither we paſs'd through *Dunblain*, a *Biſhops Sea*, but a very ordinary Town, without any thing worthy remembrance but Biſhop *Leighton*'s new Library; a large *Church* much abuſed by the wild *Cameronians*; and the *late Biſhop*'s Kindneſs, whoſe Name is *Douglas*, a very *Reverend* *Dunblain.*

verend and *Hoſpitable* Gentleman, and entertained me Courteouſly.

Sterling. About four Miles farther was *Sterling*, a fine Town, and in two inſtances a Copy of *Edinburgh*, as *ſtanding* on a conſiderable Riſing, and having a ſtrong *Caſtle* to defend it, built on a *ſteep Rock*, and by a *great River*: Over which is a long *Stone-Bridge*, and a *ſtrong Gate*. 'Tis a Town of good *Trade*, having the benefit of the *Fryth* to bring up Veſſels to it. 'Tis a *Royal Borough*, was formerly the *King's Palace*, and *Seat of Parliaments*; is well built and continues ſtill in much Reputation and Honour. But I only paſs'd through it, and can ſay no more.

Linlithgow. Twelve Miles hence and the *Mid-way* between *Sterling* and *Edinburg*, is the Town of *Linlithgow*, a *Royal Borough*, with a large Building called the *Caſtle*, and was formerly the *Reſidence* of ſeveral *Princes*. It is ſtill own'd for the *King's Houſe*, but uſed by my Lord *Leviſton*, and conſiſts of a *ſtately Quadrangle*, in the midſt of which is a fine *Fountain*. About the *Quadrangle* are divers *Niches* or places for *Images* to ſtand in, but not one Figure left beſides the *Popes*, which affords matter of Reflection. There are many ſuch conveniencies about the *Church-Wall*, but there

here is no *Effigies* beſides that of St. *Michael* the *Arch-Angel*, the Protector or Tutelar Angel of the Church and Town, whoſe *common Seal* is gartered with this inſcription,

Sancte Michael ora pro nobis.

The Church is large, and has an handſome *Gallery* and a *Seat* for the *King*. One of its Miniſters formerly ſerved at *Iver* in *Buckinghamſhire*, by Name Mr. *Seaton*, who Studies *Divinity* and *Phyſick* together.

'Tis from *Linlithgow* to *Glaſgow* 24 Miles, and we go through *Falkirk* and *Kelſyth*, two *Boroughs of Royalties*, but here is nothing remarkable in 'em, nor in all the way to *Glaſgow*, excepting the ſight of *Grey Crows*, which are very numerous in this Country.

Glaſgow is a place of great Extent and good Situation; and has the Reputation of the *fineſt Town* in *Scotland*, not excepting *Edinburgh*, tho' the *Royal City*. The *Two* main *Streets* are made *Croſs-wiſe*, well paved and bounded with ſtately Buildings, eſpecially about the Center, where they are moſtly *New*, with *Piazzas* under them. It is a *Metropolitane Sea*, and at the upper *Glaſgow.*

upper end of the great Street ſtands th
Archbiſhop's Palace, formerly witho
doubt a very Magnificent Structure, b
now in Ruines, and has no more left
Repair than what was the ancient *Priſo*
and is at this time a mean Dwelling.
little higher is the *Church*, a great F
brick, with a lofty Steeple, built b
St. *Mungo*, who lies buried between fo
Pillars, in that part of the Church they ca
the *Baronie*; for it is divided into thre
parts, the *Upper*, the *Lower*, and th
Baronie, which is aſſigned the *Count*
People thereabouts for their uſe, and th
Town has nothing to do with it. Th
Cathedral with one large *Church* more i
the Heart of the City where the *Mag*
ſtrates attend, are all the places of *Pu*
lick Worſhip at *Glaſgow*, the *Neſt of Fanati*
ciſm, and the moſt Factious Town in a
that Kingdom. The *Yard* belonging t
the *Cathedral* is the *Common Burial-Plac*
and the *Fence* or *Wall* conſiſts of *continue*
Monuments, or Stones erected for th
Memory of the Dead; a pretty devic
and uſeful. From hence to the River th
City reaches, a *Mile* in length, the ha
of which is upon a *Declenſion*. This Rive
is a great Current, called the *Clyde*, (th
brief of *Caledonius*) and conduces muc

o the Riches of the Inhabitants, and nakes it the moſt conſiderable Town of hat Nation. Here are ſeveral *Hoſpitals*, r Houſes of Charity. And many *Spires* nore for *Ornament* than *Uſe*: And a *Tol-ooth* or *Common-Hall* very Magnificent as moſt of 'em are in the Towns of *Scotland*) for Publick Entertainments, r City Buſineſs.

Here is an *Univerſity*, but it conſiſts nly of *one College*, as at *Edinburgh*: rected by Archbiſhop *Turnbull*, with he conſent of King *James* II. and by the *Bull* of Pope *Nicholas* V. about 1451. who Endow'd it with the Privileges of he Univerſity of *Bononia*. *Their College.*

What thoſe *Privileges* were is uncer-ain, the *Bull* and other Evidences being onvey'd away by Archbiſhop *Beaton*, at he time of the *Reformation*. So that be-ng altogether left in the dark, and no ittle Diſtraction, there being no Face of n *Univerſity* for ſeveral Years, it pleas'd King *James* VI. by a *Charter* of Erection o found it *de Novo* and give it the Privi-eges of an *Univerſity*, endowing it with uch a Revenue as he thought convenient, without reſpect had to any former Foun-ation) but ſhort of what it had before, s appears by ſome Records they after- *The Univerſity.*

wards recovered, and by the Direction of which they Govern themſelves as far as is agreeable with the preſent State and good of the Society.

The College. The *College* is compoſed of a neat *Quadrangle*, with ſome other Buildings well digeſted and uniform enough. The *Front* or Entrance is ſtately and well Carved and is in the Main Street. Behind is a *Garden* very large, and which they are ſurrounding with an high Wall, it has a ſmall *Chappel*, ſeveral *Schools* and a *Common Hall*. The *Library* is well digeſted and the *Books* ſo order'd, (not as at *Edinburgh*, where they are Marſhall'd and diſtinguiſh'd according to the *Benefactors* but) as the *Sciences* direct 'em. And the *Superſcriptions* ſerve only to ſhew what *Books* they are, and not *who gave 'em*. The *College* has (beſides *Students* and *Servants*) a *Chancellour*, *Rector*, *Dean of the Family*, *Principal*, and *Four Regents*, according to King *James* VI's Foundation, and the Charter of King *Charles* I. 1630. confirm'd by *Parliament*, 1633. ſaving that there is added to the preceding number *one Profeſſor of Divinity*.

1. The *Archbiſhop* of *Glaſgow* is, by the Foundation, always their *Chancellour* who

ho confers *all Degrees* above *Batchelor of* ts (which the *Dean of the Family* may ve) and in Perſon, or by his *Vice-Chan-lour*, preſides in the Examination of all ch as are in that Univerſity to receive egrees.

2. The *Rector* is annually choſen, and their Chief Magiſtrate under the King.

3. Their *Dean* is choſen by the Maſters ery Year, and is the Examiner and ſerves what is taught in the *College*.

4. The *Principal* is *Profeſſor of Theolo-and Languages*; has the Name and Ju-diction of the Head of the Houſe, and th the *Rector* and *Dean* can place and ſplace the *Regents*, yet if he be out of e College *three Nights* together, with-t the *Regents* conſent, they have the e Power to eject *him* and declare a Va-ncy.

5. Thoſe *Regents* order the *Claſſes*, and e the *Tutors* to the Youth of the College d *Lecturers* in the *Sciences*. By the harter they are fixed to particular Pro-ſions, but ſince the Year 1643. they e called in general and promiſcuouſly

Profeſſors of Philoſophy and *Tongues*. The
buſineſs is to inſtruct the Students, an
prepare 'em for Degrees.

There are no *Students* belonging to th
College, ſuch as we call *Foundation-Me*
or *Scholars*; and as for the reſt who mee
in *Term-time* they are indifferently Ha
bited with *Red Gowns* and *long Sleeve*
tho' of ſeveral Years and Claſſes. The
Youths for the firſt *five Days* in the Wee
are *Taught*, *Examined*, and *Diſpute*
their *proper Schools*. But on *Saturday* the
meet all in the *Common-Hall* and from
to 12 *Matut.* exerciſe themſelves on tho
Theſes or Subjects the *Regents* propoſe
debate upon.

The *Kings* of *Scotland*, and *Archbiſho*
of *Glaſgow* are the *Chief Benefactors*. Y
the *College* has many *Others*, and amo
theſe we muſt not paſs by Mr. *Zachari*
Bode, who left it a conſiderable Lega
and therefore his Image is ſet over t
inner part of the *Gate-Houſe*, with
account of his kindneſs, in Golden Le
ters. *This Gentleman* affected *Poetry* a
his main *Theme* was *Scripture*, whi
he turned into Verſe, and by his Will
quired his Executors to ſee the Wo
Printed. His *Strain* you may perce
by this *Specimen*, concerning *Iſaac* a
Rebecca in *Geneſis*.

Rebec

Rebecca *was very fair and bonnie,*
And pleaſed Iſaac's *wanton Eye.*
He carried her to his Father's Tent,
And gave her Geer, ſuch as God lent.
And when the Bed began to bob,
He begat Eſau *and* Jacob.

You may judge of the *Poeſie* by this piece of it. The Executors did not think it proper to perform this part of his *Will*, and in Honour and Affection to him, would not ſuffer it to be Printed. Neither has the learned World much reaſon to be troubled at the loſs of it. However (as becomes 'em) the *College* ſpeak of him with great reſpect, and is not forward in every bodies hearing, to repreſent his Weakneſs and Vanity.

Glaſgow is as *Factious* as it is *Rich*. Yet the moſt conſiderable Perſons for *Quality*, are well diſpoſed to the *Church*. But the diſaffected make up that defect with *Number*, and ſometimes call the *Hill-Men* or Field Conventiclers to aſſiſt 'em.

Over the River *Clyde* is a very fine *Bridge*, with a great number of Arches; and on the other ſide is a *little Town*, which is the *Suburbs of Glaſcow*, and is as *Southwark* to *London*. The ſight of the

River and *Arms of Glaſcow* (being a *Fiſh with a Ring in his Mouth*) put me in mind of this Story, as the Inhabitants report it.

A *Young Lady* being courted by a *Gentleman* living not far from *Glaſcow*, was preſented with a *Ring*, which after Marriage, going over the River, ſhe accidentally let fall into the Water. A while after, the Husband miſſing the *Ring* grew jealous, and ſuſpected ſhe had given it to ſome other Man whom ſhe fancied better. This created great Diſcontent, nor could the *Arch-Biſhop* himſelf reconcile 'em, tho' he earneſtly and often endeavour'd it: Till one day walking in the *Green* by the River-ſide, and ſeeing the *Fiſhermen* drawing their Nets, it ſo happen'd that the *Biſhop* made a Purchaſe of the Draught, and in the mouth of one of the Fiſhes found the *Ring*, which had occaſioned ſo much Animoſity and Quarrels between the Man and his Wife. The *Biſhop* immediately carries the *Ring* to the Husband, convinces him of his Wife's Innocency, and ſo without much difficulty reconciles 'em again. And from the Strangeneſs of the Event, from this time forward, was made the *Arms of the Town*.

We went from *Glaſcow* to *Ayre* a *Coun-ry-Town*, and *Royal Borough*, ſituate near he *Clyde*, the ſame River that runs up o *Glaſcow*, from whence it is diſtant 24 Miles. Here are ſeen the Ruines of a *Citadel*, built by *Oliver Cromwell* about he Year 1652. and was demoliſh'd after he *Reſtauration*. In this Town *K. Wil-iam and Q. Mary* were firſt proclaimed, nd own'd for their *Sovereign*. The Town is pretty enough, and had for-merly a very great *Trade*, but is much mpair'd of late Years by the Loſſes they ave ſuſtained: So that now they give way to the Succeſs of *Glaſcow*, and chuſe ather to freight *other* Mens Ships, than e at the hazard to build any of their wn. There is a *ſmall River* runs by the Town-ſide into the *Clyde*, with a *good Bridge* upheld by *Four Arches*. Here I had the ſight of a *Manuſcript* in much epute, and of which I had heard before, ho' I cou'd not come at it, when I had more leiſure to peruſe it. The *Biſhop of Dunkell* was the Author. It is an Hiſto-ical Account or *Narrative* of all the Tranſactions during the late *Civil War*, wherein being himſelf a concern'd Party, he was better able to do ſuch a Work.

'Tis from *hence* to *Lough-rian* 34 Miles, and ill Way, but at length we shipp'd our selves and Horses; and the next Morning the Admiral firing a Gun, the Fleet immediately prepared for Sailing: And in *seven hours* time, by the help of a strong *N. E. Wind* we got to the *Lough* of *Carick-fergus*; and the next Morning, being *Octob.* 17. 1689. we landed safely at *Belfast* in the Kingdom of *Ireland.*

THE END.

THE

THE APPENDIX.

HAving *mentioned in the foregoing Pages The* King's Supremacy, *the Reader perhaps might think it proper that ſomething had been ſaid on that* Subject. *As alſo, Whether there be any* difference *between the* Engliſh Liturgy *and* that *deſign'd for* Scotland, *and what the* difference *is. And withall, What the Nature of the* Revenue *and* Expences *are, with reſpect to the* Civil *and* Military Liſts. *Theſe Things therefore I ſubjoin an Account of, with as much Brevity as I could poſſibly uſe.*

The

The KING or QUEENS Supremacy in *Scotland.*

Writ by Sir George Mackenzy, *and presented by ſome* Scotch *Clergy to* —— *to be given* King William, 1691.

BY the 129th. Act of Parliament, 8 *K. J.* 6. the King's Royal Prerogative of *Supremacy over all Eſtates*, as well *Eccleſiaſtical as Civil*, is acknowledged and ratified. And it is declared that none ſhall decline the King's Power in the Premiſes, under the Pain of *Treaſon.*

Thereafter by the firſt Act of Parliament, 2 *K. Ch.* 2. there is an Explication of this *Act* and *Prerogative*, whereby it is declared, that whatever *Conſtitution* the King ſhall make concerning the ordering and diſpoſing of the External Government of the Church ſhall be obey'd as *Law.*

This *laſt Act* was thought to give the King too *much Power*; For he might have hereby *aboliſhed Epiſcopacy* or *Presbytery*, or any other Government, by his *own* immediate *Authority*; and he *did* remove Biſhops *without* any *Proceſs* or *Trial*, both from

from their Temporal Eſtates and Spiritual Dignities; and ſo there was ſome Pretext for reſcinding this laſt Act, and it is *reſcinded* by the 1ſt. of the 2d. Seſſion of Parliaments of *W.* and *M.* But the *firſt Act* is *not reſcinded*, and there was an expreſs Order to the *King's Commiſſioner* not to conſent to any Act in prejudice thereof.

The *King* then, by Virtue of the *firſt Act*, continueth to have a *Supremacy* over all the Eſtates Eccleſiaſtical and Civil, and over all Perſons and Cauſes relating thereto: And it is *Treaſon* to decline his Majeſty's Authority therein. And unleſs there had been ſuch an *Act*, *Miniſters* might preach and do what they pleaſed, ſince *they* were to be the *Judges* of every thing done by themſelves, which is the height of *Popiſh Hierarchy*, and makes *Churchmen* no *Subjects*. And therefore one Mr. *David Black*, a Presbyterian Miniſter, having railed in a Publick Sermon againſt *K. James and Q. Elizabeth*, as Enemies to God, he not only declined the King's Power of judging of him until he was firſt condemned by his Brethren, but united the greater part of the Miniſters in *Scotland* moſt tumultuouſly in his defence; Whereupon the *Laicks* aſſembled in *Parliament*, in a juſt reſentment of this *Extravagancy*,

travagancy, did paſs the *aforementioned Act of Supremacy*; and, by virtue of that very Act *Mr. James Guthrie*, a Presbyterian Miniſter was *A. D.* 1661. *hang'd* for declining the King's Authority.

However it cannot be denied to the *King*, but that he may by virtue of *this Act* ſtop all Proceedings before the *Eccleſiaſtical Judicatories*, until he be fully informed. And that he may appoint *Commiſſioners* to inquire into the *Juſtice* and Legality of their Actings, by which none can be prejudged, but ſuch as are reſolved to oppreſs. This would make Men wary who are *in* the Government, and Others who live *under* it hope for Juſtice, and behave themſelves as good Subjects in that Expectation, whereas now the *One* ſide are become *Tyrants*, and the *other deſperate*.— And if the *Prerogative* would order the *Privy Council* to ſee a ſtop put to all proceſs of *Suſpenſions* and *Deprivations*, and appoint ſome *indifferent Commiſſioners* to review former *Proceſſes* and give the *King* account of what is paſt, which is ordinarily done by the King in his other Courts *Civil* and *Criminal*. This would be the beſt Expedient to quiet the Kingdom, and ſettle Juſtice ——

THE

The Scotch Liturgy Printed at Edinburgh, 1637.

The TITLE

The Book of Common-Prayer and Adminiſtration of the Sacraments for the Uſe of the Church of Scotland.

A Proclamation for the Authorizing of the Book of *Common-Prayer* to be uſed throughout the Realm of *Scotland.*

CHARES, *by the Grace of God King of* Great Britain, France *and* Ireland, *Defender of the Faith*— *To our Lovitz.*-- *Meſſengers, our Sheriffs on that part conjunctly and ſeverally ſpecially Conſtitute Greeting.*

FOrasmuch as We ever ſince Our Entry to the Imperial Throne of this our Ancient Kingdom of *Scotland*, eſpecially ſince Our late being here in the ſame, have divers times Recommended to the *Archbiſhops* and *Biſhops* here the Publiſhing of a Publick Form of Service in the

the Worſhip of God, which We would have uniformly obſerved therein: And the ſame being now condeſcended upon, altho' We doubt not but all Our Subjects, both Clergy and others will receive the ſaid Publick Form of Service, with ſuch Reverence as appertaineth: Yet thinking it neceſſary to make Our Pleaſure known, touching the Authorizing of the Book thereof ——

Our Will is, and We charge you ſtraitly, and command that incontinent theſe Our Letters ſeen, you paſs, and in Our Name and Authority command and charge all Our Subjects both Eccleſiaſtical and Civil, by open Proclamation, at the Market-Croſſes of the Head Boroughs of this our Kingdom, and other places needful: To Conform themſelves to the ſaid Publick Form of Worſhip, which is the only Form, which We (having taken the Counſel of Our Clergy) think fit to be uſed in God's Publick Worſhip in this our Kingdom: Commanding alſo all *Archbiſhops* and *Biſhops* and other Presbyters and Church-Men, to take ſpecial Care that the ſame be duly obey'd and obſerved, and the Contraveners condignly Cenſured and Puniſhed: And to have ſpecial Care that every

every Pariſh betwixt and Paſch next procure unto themſelves two at leaſt of the ſaid Books of *Common-Prayer* for the uſe of the ſaid Pariſh. The which to do, We commit to you conjunctly and ſeverally our full Power by theſe our Letters, delivering the ſame by you duly Executed and Endorſed again to the Bearer——

Given under Our Signet at *Edinburgh* the 20th. Day of *December*, and of Our Reign the Twelfth Year, 1636.

Per actum Secreti Concilii——

The

THE PREFACE

THE Church of Christ hath in all Ages had a Præscript Form of Common-Prayer or Divine Service, as appears by the Ancient Liturgies of the Greek and Latin Churches. This was done, as for other great Causes, so likewise for retaining an Uniformity in God's Worship, a thing most beseeming them that are of One and that the same Profession. For by the Form that is kept in the Outward Worship of God, Men commonly judge of Religion. For in that there be a Diversity, strait they are apt to conceive the Religion to be divers. Wherefore it were to be wisht, that the whole Church of Christ were One, as well in Form of Publick Worship, as in Doctrine: And that as it has but One Lord and One Faith, so it had but one Heart

and One Mouth. This would prevent many Schiſms and Diviſions, and ſerve much to the preſerving of Unity. But ſince that cannot be hoped for in the whole Catholick Chriſtian Church; yet at leaſt in the Churches that are under the Protection of one Sovereign Prince, the ſame ought to be endeavoured.

It was not the leaſt part of our late Sovereign King James *of Bleſſed Memory, His Care, to work this Uniformity in all His Dominions: But while he was about to do it, it pleaſed God to tranſlate him to a better Kingdom. His Majeſty that now Reigneth (and long may He Reign over us in all Happineſs) not ſuffering His Father's good purpoſe to fall to the Ground, but treading the ſame Path with the like Zeal and Pious Affection, gave Order ſoon after His coming to the Crown, for the framing of a Book of* Common-Prayer, *like unto that which is received in the Churches of* England *and* Ireland *for the uſe of this Church. After many Lets and Hindrances, the ſame cometh now to be publiſhed to the Good, we truſt, of all God's People, and the increaſe of true Piety and ſincere Devotion among them.*

But as there is nothing, how good and warrantable ſoever in its ſelf, againſt which ſome will not except: So it may be that Exceptions will be taken againſt this good and

most Pious Work, and perhaps none more preſſed, than that we have followed the Service-Book of England. *But we ſhould deſire them that take this Exception, to conſider, that being as we are by God's Mercy of one True Profeſſion, and otherwiſe united by many Bonds, it had not been fitting to vary much from theirs, ours eſpecially coming out after theirs, ſeeing the Diſturbers of the Church both here and there, ſhould by our Differences, if they had been great, taken occaſion to work more trouble. Therefore did we think fit to adhere to their Form, even in Feſtivals and ſome other Rites, not as yet received, nor obſerved in our Church, rather than by omitting them, to give the Adverſary to think, that we diſliked any part of their Service.*

Our firſt Reformers were of the ſame mind with us, as appeareth by the Ordinance they made, That in all the Pariſhes of this Realm, the Common-Prayer *ſhould be read weekly on* Sundays *and other* Feſtival-Days, *with the Leſſons of the* Old *and* New Teſtament, *Conform to the Order of the Book of* Common-Prayer (*meaning that of* England, *for 'tis known that divers Years after we had no other Order for* Common-Prayer) *this is Recorded to have been the firſt Head concluded in a frequent Council of the Lords*

and

and Barons profeſſing Chriſt Jeſus. We keep the Words of the Hiſtory. Religion was not then placed in Rites and Geſtures, nor Men taken with the Fancy of Extemporary Prayers. *Surely the Publick Worſhip of God in his Church being the moſt Solemn Action of us his poor Creatures here below, ought to be performed by a* Liturgy *adviſedly ſet and framed, and not according to the ſudain and various Fancies of Men. This ſhall ſuffice for the preſent to have ſaid.* The God of Mercy confirm our Hearts in his Truth, and preſerve us alike from Prophaneneſs and Superſtition. *Amen.*

This Liturgy *agrees with the Old* Engliſh Liturgy *of King* Edward VI. *and wherein it differs from that we uſe at preſent, we ſee as follows.*

AFter the foregoing Proclamation and Preface, follows an Order for Miniſters to read the *Common Prayer*, either publickly or privately every Morning and Evening, unleſs hindered by ſome urgent cauſe, of which the *Archbiſhop* or *Biſhop* to be Judge.

Then a Diſcourſe about Ceremonies, the ſame with ours. With what follows about the *Pſalter* and *Scriptures*; with the Rule for the Leſſons on *Sundays* and *Holy-Days*. Then the *Kalendar* and *Catalogue* of *Holy-Days*. When *Advent-Sunday* begins, *Septuageſima*, &c.

Then the Proper *Pſalms*, wherein they agree with us, ſaving that they have none for *Good Friday* or *Aſh-Wedneſday*; And for *Whit-Sunday*, whereas we uſe the 48. and 68. they uſe 45. 47.

The Sentences	*Ezek.* 18. 31, 32.	*Prov.* 28. 13.
	Pſal. 51. 9, 17.	*Jerm.* 10. 24.
	Joel 2. 13.	*Pſal.* 143. 2.
	Dan. 9. 9, 10.	1 *John* 1. 8.

In

In the Abſolution.

Almighty God —— And hath given Power and Commandment to the Presbyters of his Church, the Miniſters of the Goſpel--- And then inſtead of [*He pardoneth*] it is there worded, *The ſame Almighty God pardoneth* —— Wherefore we beſeech him— That we may receive from him Abſolution from all our Sins, that thoſe things may pleaſe him, *&c. ad finem.*

Inſtead of the *Benedicite omnia opera*, they had *Dominus regit*, Pſal. 23. the reſt from the Abſolution to That, and what follows agrees with us, only where we ſay [*Endue thy Miniſters with Righteouſneſs*] they ſaid, *Endue thy Presbyters and Miniſters* ——

After the *Third Collect for Grace*, we are directed to the *Litany*.

In the *Litany*. *We beſeech*—— *to govern thy Holy Catholick Church Univerſally, to illuminate all Biſhops, Presbyters and Miniſters of the Church* ——

After the *Litany*, and the *Collect* [*We humbly beſeech thee*, follow the Set Prayers for the King, Queen, Clergy, in which between Biſhops and Curates is inſerted Presbyters] then St. *Chryſoſtom*'s Prayer and the Bleſſing.

Then the Occaſional Prayers, the ſame with us, only the firſt for *Ember-Week* is omitted.

In the *Rubrick* for the Goſpel there is this Direction, *viz.*

The Presbyter or Miniſter before he beginneth to read the Goſpel, ſhall ſay, *The Goſpel of our Lord and Saviour Jeſus Chriſt*—— And then the People ſay, *Glory be to God*—— And the Goſpel ended, the People ſhall ſay, *Thanks be to thee, O Lord.*

Difference in theſe following *Collects* —

Third Sunday in Advent.

Lord, we beſeech thee, give ear to our Prayers, and by thy Gracious Viſitation lighten the Darkneſs of our Hearts by our Lord Jeſu Chriſt. *Amen.*

St. Stephens-Day.

Grant us, O Lord, to learn to love our Enemies, by the Example of thy Martyr St. *Stephen*, who pray'd for his Perſecutors to thee, who liveſt, *&c.*

Innocents

Innocents-Day.

Almighty God, whoſe Praiſe this Day, the young Innocents thy Witneſſes have confeſs'd and ſhew'd forth, not in ſpeaking, but in dying, mortifie and kill all Vices in us, that in our Converſation, our Life may expreſs thy Faith, which with our Tongues we do confeſs through Jeſus Chriſt our Lord. *Amen.*

Fourth Sunday after Epiphany.

God who knoweſt —— Grant to us the health of Body and Soul, that all thoſe things which we ſuffer for Sin, by thy help we may well paſs and overcome through Chriſt our Lord. *Amen.*

For the Sixth *Sunday* after *Epiphany*, the *Collect* for the 5th. with its *Epiſtle* and *Goſpel*, is to be repeated.

Eaſter-Eve.

O moſt gracious God, look upon us in Mercy, and grant that as we are Baptized into the Death of thy Son our Saviour Jeſus Chriſt: So by our true and hearty

Repentance, all our Sins may be bury'd with him, and we not fear the Grave; That as Chriſt was rais'd from the Dead by the Glory of Thee, O Father, ſo we alſo may walk in newneſs of Life, but our Sins never be able to riſe in Judgment againſt us; and that for the Merit of Jeſus Chriſt that dy'd, was bury'd, and roſe again for us. *Amen.*

Eaſter-Day.

The firſt Member of the *Anthem* omitted; as alſo the *Doxology.*

Fourth Sunday after Eaſter.

Almighty God, who doſt make the Minds of all faithful Men to be of one Will, grant, *&c.*

Whit-Sunday.

God, who as on this Day, *&c. Monday* and *Tueſday*, as at this time ——

Second Sunday after Trinity.

Lord, make us to have a perpetual fear and love of thy Holy Name. For thou

thou never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt Love. Grant this——

Third Sunday after Trinity.

Lord, we beſeech thee mercifully hear us; and as thou haſt given us an hearty deſire to pray, ſo grant that by thy mighty Aid we may be defended, thro' Jeſus Chriſt our Lord ——

Sixth *Sunday* after *Trinity.* This *Collect* is the ſame with ours, only it is ſaid, *That we loving thee in* (inſtead of *above*) *all things*——

The Eighth Sunday after Trinity.

God whoſe Providence is never deceived, we humbly beſeech thee, that thou wilt put away from us all hurtful things, and give, *&c.*

Eleventh Sunday after Trinity.

God, who, *&c*—— Give unto us abundantly thy Grace, that we running to thy Promiſes, may be made partakers of thy heavenly Treaſure, *&c*——

Thirteenth

Thirteenth Sunday after Trinity.

Almighty, *&c.* —— Grant, we beſeech thee, that we may ſo run to thy heavenly Promiſes, that we fail not finally to attain the ſame ——

The Nineteenth *Sunday* after *Trinity.*

Inſtead of [*Thy Holy Spirit*] it is there [*The working of thy Mercy.*]

Twentieth *Sunday* after *Trinity.*

Inſtead of [*Cheerfully*] it is there [*with free Hearts.*]

St. Paul's-Day.

God, who haſt taught all the World through the Preaching of thy bleſſed Apoſtle St. *Paul*: Grant, we beſeech thee, that we who have his wonderful Converſion in remembrance, may follow and fullfil thy Holy Doctrine that he taught, through Jeſus Chriſt our Lord.

St. Philip's and St. James' Day.

Almighty God — as thou haſt taught St. *Philip*, and other the Apoſtles, through Jeſus Chriſt our Lord —— *St.*

St. Bartholomew's-Day.

O Almighty God —— Grant, we beſeech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Chriſt our Lord ——

Communion Service.

The Rubrick the ſame with Ours, only that Presbyter is prefix'd, and ſet before Miniſter and Curate. The Proviſo about Certifying to the Ordinary is alſo omitted.

Inſtead of [Body of the Church or Chancel for the Table] it is worded there [The uppermoſt part of the Chancel or Church ——]

In the Prayer for the Catholick Church —

Theſe Words [eſpecially to this Congregation here preſent] are omitted. And after this Clauſe [all the days of their life] follows this Parentheſis (And we commend eſpecially unto thy merciful Goodneſs, the Congregation which is here aſſembled in thy Name, to celebrate the Commemoration of the moſt precious Death

Death and Sacrifice of thy Son and our Saviour Jeſus Chriſt,) with Directions in the Margent to leave out theſe Words when there is no Communion.

Then follows as with us, until [any other Adverſity] And we alſo bleſs thy Holy Name for all thoſe thy Servants, who having finiſh'd their Courſe in Faith, do now reſt from their Labours. And we yield unto thee, Moſt High Praiſe and hearty Thanks for the wonderful Grace and Vertue declared in all thy Saints, who have been the choice Veſſels of thy Grace, and the Lights of the World in their ſeveral Generations: Moſt humbly beſeeching thee, that we may have Grace to follow the Example of their ſtedfaſtneſs in thy Faith and Obedience to thy Holy Commandments, that at the day of the general Reſurrection, we, and all they that are of the Myſtical Body of thy Son, may be ſet on his right hand, and hear that his moſt joyful Voice, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Grant this, O Father, for Jeſus Chriſt's ſake our only Mediator and Advocate ——

The firſt Exhortation to the *Holy Communion* is omitted.

The

The Second with us is their firſt, and begins thus, as in King *Edward* VI's *Liturgy*, 1552. We be come together at this time (dearly beloved Brethren) to feed at the Lord's Supper, unto which, *&c.* as in ours unto theſe words, *How ſore Puniſhment, hangs over your Heads for the ſame.* [Then follows all this.] And whereas you offend God ſo grievouſly in refuſing this Holy Banquet, I admoniſh, exhort and beſeech you, that unto this unkindneſs, you will not add any more. Which thing you ſhall do, if you ſtand by as Gazers and Lookers on them that do Communicate, and be not Partakers of the ſame your ſelves. For what thing can this be accounted elſe, than a farther contempt and unkindneſs to God? Truly it is a great unthankfuleſs to ſay, nay, when you be called: But the fault is much greater when Men ſtand by and yet will not receive this Holy Sacrament, which is offered unto them. I pray you, what can this be elſe, but even to have the Myſteries of Chriſt in deriſion? It is ſaid unto all, *Take ye and eat. Take and drink ye all of this. Do this in remembrance of me.* With what Face then, and with what Countenance ſhall ye hear theſe words? What will this be elſe but a neglecting

gleƈting and deſpiſing and mocking of the Teſtament of Chriſt? Wherefore, rather than you ſhould do ſo, depart ye hence, and give place to them that be Godly diſpoſed. But when ye depart, I beſeech ye ponder with your ſelves, from whom ye depart; ye depart from the Lord's Table; ye depart from your Brethren, and from the Banquet of the moſt heavenly Food, theſe things, if ye earneſtly conſider, ye ſhall by God's Grace return to a better mind: For the obtaining whereof, we ſhall make our humble Petitions, while we ſhall receive the Holy Communion.

Then an Exhortation at the Diſcretion of the Presbyter is ſaid, the ſame with King *Edward* VI.

The Exhortation at the time of Celebration is the ſame with ours —— Alſo the following Invitation —— Confeſſion —— and Abſolution, *&c.* to the Conſecration —— Prayer —— which agrees with us, ſaving that when you come hither, [*Hear us O merciful Father, we moſt humbly beſeech thee*] There follows, and of thy Almighty Goodneſs vouchſafe ſo to bleſs and ſanƈtifie with thy Word and Holy Spirit, thoſe thy Gifts and Creatures of Bread and Wine, that

that they may be unto us the Body and Blood of thy moſt dearly beloved Son: So that we receiving them according to thy Son our Saviour Jeſus Chriſt's Holy Inſtitution, in remembrance of his Death and Paſſion, may be Partakers of the ſame his moſt precious Body and Blood —— Who, *&c.* Then follows immediately this Prayer of Oblation.

Wherefore, O Lord and Heavenly Father, according to the Inſtitution of thy dearly beloved Son our Saviour Jeſus Chriſt, we thy humble Servants do celebrate and make here before thy Divine Majeſty, with theſe thy Holy Gifts, the Memorial which thy Son hath willed us to make, having in remembrance his bleſſed Paſſion, mighty Reſurrection, and glorious Aſcenſion, rend'ring unto thee moſt hearty Thanks for the innumerable Benefits procured unto us by the ſame —— And we intirely deſire thy Fatherly Goodneſs, *&c.* as in the Prayer following the *Pater Noſter* after the Receiving —— Saving that after theſe Words [That whoſoever ſhall be Partakers of this Holy Communion (follows) may worthily receive the moſt precious Body and Blood of thy Son Jeſus Chriſt, and be fulfill'd with thy Grace and Heavenly

venly Benediction, and made one Body with him, that they may dwell in them, and they in him] And altho' we be unworthy, *&c. ad finem* ——

Then follows the Lord's Prayer —— And the Prayer of humble Acceſs, which with us is before the Conſecration —— And then the Act of receiving [all kneeling] in theſe Words —

The Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life —

The Blood, *&c.* With Directions to the Communicants to ſay, *Amen.*

Then follows this Thankſgiving immediately ——

Almighty and Everliving God, we moſt heartily thank thee for that thou doſt vouchſafe to feed us, which have duly received thoſe Holy Myſteries with the Spiritual Food of the moſt Precious Body and Blood of thy Son our Saviour Jeſus Chriſt, and doſt aſſure us thereby of thy Favour and Goodneſs towards us, and that we be very Members incorporate in thy Myſtical Body, which is the bleſſed Company of all faithful People, and be alſo Heirs through Hope of thy everlaſting Kingdom, by the Merits of the moſt Precious Death and Paſſion of thy dear

dear Son: We now moſt humbly beſeech thee, O Heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that Holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in through Jeſus Chriſt our Lord, To whom with Thee, *&c.*

Then the *Gloria in excelſis* —— and *Benediction* ——

Half of the Offerings [by the Rubrick] is given to the Miniſter to buy Books — The other half to the Poor —— Or for Furniture of the Church according to the Direction of Presbyter and Church-Wardens. The Six Prayers after the Offertory are Ours ——

BAPTISM.

The Rubrick —— is the ſame with K. *Edward* the 6th's.

It appeareth by Ancient Writers that the Sacrament of Baptiſm in the Old Time was not commonly miniſtred, but at Two Times in the Year, at *Eaſter* and *Whitſontide*: At which Times it was openly adminiſtred in the Preſence of all the Congregation: Which Cuſtom now being grown out of uſe (altho' it cannot for many Conſiderations be reſtored

again) it is thought good to follow the ſame as near as conveniently may be. Wherefore the People are to be admoniſhed, *&c.* as with us —— Saving that whereas in our Rubrick it is ſet at the Cloſe of the Paragraph —— Nevertheleſs (if Neceſſity ſo require) Children may be baptized any other day] It is ſaid there nevertheleſs —— Children may at all times be baptized at home —— The reſt (as doth the Service) agrees with us —— Saving that in the firſt Prayer, thus: And by the Baptiſm of thy well-beloved Son Jeſus Chriſt didſt ſanctifie the Flood of *Jordan*, and all other Waters to the Myſtical waſhing away of Sin [Sanctify this Fountain of Baptiſm, Thou who art the Sanctifier of all things] with Directions in the Margent, that The Water in the Font ſhall be changed twice in the Month at leaſt: And before any Child be baptized in the Water ſo changed, the Preſbyter or Miniſter ſhall ſay at the Font the Words before incloſed —— Then follows, And farther we beſeech thee, *&c. ad finem.*

In the Conſecration-Prayer —— Regard, we beſeech thee, the Supplications of thy Church, and grant that all thy Servants

Servants that ſhall be baptized in this Water [which we here bleſs, and dedicate in thy Name to this ſpiritual Waſhing] may receive, *&c.*

Dipping is required —— yet in caſe of Weakneſs Sprinkling is allowed —— The reſt agrees —— As doth Private *Baptiſm.*

Baptiſm of Perſons of riper Years is wanting ——

Catechiſm the ſame

Confirmation. The Matter of the Preface the ſame, tho' the Form ſomewhat differs ——

Do you here in the Preſence of God, *&c.* to the end, omitted in the *Scotch* Form —— which begins with what follows ——

Our Help, *&c.* —— Then the Prayer —— and laying on of hands —— The Verſicle following — And *Pater Noſter* omitted —— As alſo the Collect immediately before the Bleſſing ——

The Cloſing Rubrick requires Miniſters to Catechize half an hour before Evening Service on Sundays and Holydays. And admoniſhes Parents and Maſters to ſend their Children and Servants.

Matrimony-Office the ſame —— But the Cloſing Rubrick requires the Young

Couple to take the Sacrament the ſame Day, as in the Liturgy of K. *Edward* the 6th. 1552.

Viſitation of the Sick —— the ſame all along unto God's gracious Mercy and Protection, *&c.* which is omitted, with all that follows, as in K. *Edw.* 6th's Liturgy.

Communion of the Sick the ſame ——

Burial-Office the ſame —— Only there is no Pſalm, no more than in K. *Edward* the 6th's. And the Leſſon is after the Interment —— which being ended it proceeds, Lod have Mercy, *&c.* —— The Scripture of the Revelation is alſo omitted —

Churching of Women the ſame —— ſaving that it uſes *Pſal.* 121. as in K. *Edw.* 6th's and forms the concluding Prayer thus: O Almighty God who haſt delivered this Woman thy Servant from the great Pain and Peril of Child-Birth, Grant, *&c.* —

Commination the ſame -- only it wants the Bleſſing.

The

The Scoth *Revenue.*

His Majeſty's Annuity of Exciſe in the Shires and Boroughs Yearly.

	Scots. *l.*	*s.*	*d.*
Aberdeenſhire and Town	29027	8	0
Aire-ſhire	19677	12	0
Argile-ſhire	53325	12	0
Bampf-ſhire	5365	16	0
Berwick-ſhire	7329	12	0
Bute-ſhire	684	0	0
Caithneſs-ſhire	1838	8	8
Clockmannan-ſhire	2473	4	0
Cromartie-ſhire	288	0	0
Dunbarton-ſhire	3048	0	0
Dumfreice-ſhire	7872	0	0
Dundee Town	8618	8	0
Edinburgh-ſhire	25680	0	0
——— Town	35184	0	0
Elgin and Nairn-ſhires	7154	8	0
Fiffe and Kinroſs-ſhires	43300	16	0
Forfar-ſhire	12290	8	0
Glaſgow Town	12914	8	0
Haddington-ſhire	15492	0	0
Inverneſs-ſhire	9532	16	0
Kirkcudbright Stewardtry	5532	0	0
Kincardin-ſhire	4363	4	0
Lanerk-ſhire	11620	16	0

	Scots. l.	s.	d.
Linlithgow-ſhire	9590	8	0
Orkney and Zethland	2925	12	0
Pepis-ſhire	1650	0	0
Perth-ſhire	28497	12	0
Renfrew-ſhire	5486	8	0
Roſs-ſhire	2448	0	0
Roxborough-ſhire	9273	12	0
Selkirk-ſhire	1770	0	0
Sterling-ſhire	11524	16	0
Sutherland-ſhire	871	4	0
Wigton-ſhire	3259	4	0
Summa Totalis	351909	12	0
Sterling-Money	29325	16	0

A Rental of His Majeſty's Property, as accounted for 1674.

	Scots. l.	s.	d.
Aberdeen-ſhire	591	7	2
Aire ſhire	342	12	0
Annandale Stewardtry	111	19	0
Argyle-ſhire	6855	14	4
Bampf-ſhire	3	4	
Berwick-ſhire	2633	7	0
Clockmannan-ſhire	6	16	8
Dumfreice-ſhire	71	8	0
Edinburgh-ſhire	498	17	0
Elgin and Forroſs-ſhire	1607	13	0
Fife-ſhire	8754	2	3

Forfar-

	Scots. *l.*	*s.*	*d*
Forfar-ſhire	336	18	8
Haddington-ſhire	5857	14	5
Inner-neſs and Roſs-ſhires	14068	3	0
Kincardin-ſhire	59	10	0
Kirkcudbright Stewardtry	121	0	0
Lanerk-ſhire	466	0	0
Linlithgow-ſhire	117	6	9
Nairn-ſhire	189	6	8
Peblis-ſhire	109	16	5
Perth-ſhire	3017	11	5
Renfrew-ſhire	133	6	8
Roxborough-ſhire	2510	19	4
Selkirk-ſhire	2702	7	2
Sterling-ſhire	95	4	10
Sutherland-ſhire	4	0	0
Wighton-ſhire	1531	2	8
Summa Totalis	52794	8	4
Sterling	4399	10	8

Cuſtoms and Exciſe.

The Tack-Duty of His Majeſty's Cuſtoms and Exciſe of Foreign Commodities is Yearly *Sterling* —— 25600 *l.*

Orkney-Rent.

The Tack-Duty of His Majeſty's Rents in *Orkney* and *Zethland* is Yearly —— 2000 *l.*

Beſides which Income, extraordinary Supplies are ſometimes granted by the Convention of States, to ſupport the Crown upon preſſing Occaſions.

Expences on the Civil Liſt. Signed by the King October the 19th, 1678.

To the Lord Chancellor, of Fee--	83	6	8	*Sterling.*		
Penſion	1000	0	0			
Purſe	50	0	0	*l.*	*s.*	*d.*
Mace-Bearer	22	4	6	1655	11	2
Additional Penſion--	500	0	0			
To the Lord Secretary				1000	0	0
To the Commiſſioners of the Treaſury				1500	0	0
To the Deputy-Treaſurer				906	0	0
To the Preſident of the Seſſion				500	0	0
To the Clerk Regiſter-- Penſion	400	0	0	444	16	8
Fee	44	16	8			
To the Advocate				400	0	0
To two Macers at 50 *l.* each				100	0	0
To the Juſtice Clerk				400	0	0
To the Chamberlains, *viz.* Chamberlain of *Monteeth* 6 *l.* 6 *s.* 8 *d.* *Lindores* 5 *l.* 11 *s.* 2 *d.* *Ettrick Forteſt* 8 *l.* 6 *s.* 8 *d.* *Fife* 50 *l.* *Strathern* 15 *l.* *Galloway* 18 *l.* 6 *s.* 8 *d.* *Dunbar* 25 *l.* *Roſs* 83 *l.* 6 *s.* 8 *d.* Their Fees are allowed Yearly in their Intromiſſions, *inde* in all				213	17	10
To the Uſher of the Exchequer				11	10	0
To His Majeſty's Wreaters				50	0	0

To

	l.	*s.*	*d.*
To the Dictators of the Exchequer, being two	100	0	0
To the Clerk to the Sheriff-Roll	27	15	6
To the Clerk to the Borough-Roll	28	0	0
To the Treasurers Clerk	130	4	4
To the Servants for inrolling	25	0	0
To the Presenter of Signatures	27	15	6
To the Solicitor and Agent, and Office of Presenting in *Exchequer* Yearly, the List of all Registrate Hornings	100	0	0
To the Director of *Chancery*	25	0	0
To his Servants	3	17	0
To four Trumpets, each 5 *l.*	20	0	0
To the Clerk to the King's Process in Session	40	0	0
To the Keeper of the Register of Hornings for Registering all Letters at the *Exchequers* instance	20	0	0
To the Messenger for Executing *Exchequer* Precepts	0	13	4
To the Taster of Wines (now taken off)	83	6	8
To the Clerk of the Justice Court	11	2	2
To the Keeper of the Signet	5	0	0
To His Majesty's Usher. Fee 50, Pension 200	250	0	0
To the Master of the Wardrobe	55	11	2
One Wardrober's Fee	20	0	0
To Lyon King of Arms	100	0	0
To the King's Physician	400	0	0
To the Knight Marshall	200	0	0

To

	Sterling. *l.*	*s.*	*d.*
To the 2 Chaplains in Ordinary	40	0	0
To the King's Porter at the Abbey	27	15	6
To the 5 Commissioners of the Justitiary	500	0	0
To the Lords of the Session	1666	13	4
To the Castle of *Edinburgh* in lieu of the Iron-Customs given 'em	66	13	4
To the Marquess of *Montross* for the Customs of *Glasgow*, and the Earl Marshal, for the Customs of *Aberdeen* and *Bamff*, conform to their several Grants between 'em	1400	0	0
To the Commissioners of the Treasury's Clerk	50	0	0
To the Cash-keeper	300	0	0
To the Keeper of the Magazine in *Edinburgh*-Castle	50	0	0
To the Master of the Ordinance	100	0	0
To the Rector and Master of St. *Andrews*	200	0	0
To the Armour-Bearer	150	0	0
To the Agent for Church-Affairs	50	0	0
To the Engineer	120	0	0
To the Lieutenant of the Artillery	50	0	0
In all	15148	16	10

The

The Military List, according to the Eſtabliſhment made Anno Domini 1681.

The Horſe-Guard.

	Per diem Sterling.		
	l.	*s.*	*d.*
CAptains Pay and 4 Servants	1	0	0
Lieutenant and 2 Servants	0	12	0
Under Lieutenant and 2 Servants	0	12	0
Cornet and 2 Servants	0	11	0
Quarter-Maſter and 1 Servant	0	8	0
Four Corporals	0	16	0
Surgeon and Mate	0	5	0
Clerk or Agent	0	4	0
Four Trumpets 2 *s.* 8 *d.* each	0	10	8
One Kettle-Drum	0	3	0
One hundred Souldiers 2 *s.* 6 *d.* each	12	10	0
Total	17	11	8

The Foot-Guards, being a Regiment of 10 *Companies.*

Colonel as ſuch	0	12	0
Lieutenant Col. as ſuch	0	7	0
Major as ſuch	0	5	0
Quarter-Maſter	0	4	0
Marſhal	0	2	0
Surgeon and Mate	0	5	0
Theſe are Staff-Officers—in all	1	15	0

The

The Officers of the Companies are,

	Per diem. Sterling.		
	l.	*s.*	*d.*
Captain, whose Pay is	0	8	0
Lieutenant	0	4	0
Ensign	0	3	0
Scrivener or Clerk	0	2	0
Two Sergeants, each 1 *s.* 6 *d.*	0	3	0
Three Corporals, each 1 *s.*	0	3	0
Two Drummers, each 1 *s.*	0	2	0
One hundred Soldiers, each 6 *d.*	2	10	0
Summ of each Company	3	15	0

The Garrison of Edinburgh-Castle *consists of a*

Captain at	0	8	0
Lieutenant	0	4	0
Ensign	0	3	0
Scrivener	0	2	0
Three Sergeants, 1 *s.* 6 *d.* each	0	4	6
Three Gunners	0	4	6
Two Drummers	0	2	0
Three Corporals	0	3	0
One Gun-smith	0	2	6
One Chaplain	0	2	0
120 Centinels, each 6 *d.*	3	0	0
Coal and Candle to the *Corps de Guard* 20 *l. Sterling* Yearly	0	1	$2\frac{2}{3}$
Total	4	16	$8\frac{2}{3}$

The

The Garrison of Sterling *has a per diem.*

		Sterling.		
		l.	*s.*	*d.*
Captain	at	0	8	0
Lieutenant		0	4	0
Ensign		0	3	0
Scrivener		0	2	0
Two Sergeants		0	3	0
Two Drummers		0	2	0
Three Corporals		0	3	0
Forty Centinels	each 6 *d.*	1	0	0
Total		2	5	0

The Garrison of Dumbarton *has a*

Captain	0	8	0
Lieutenant	0	4	0
Ensign	0	3	0
Two Sergeants	0	3	0
Scrivener	0	2	0
Two Drummers	0	2	0
Three Corporals	0	3	0
Twenty four Centinels, each 6 *d.*	0	12	0
Total	1	17	0

The Garrison of the Bass has

The Ensign	0	4	0
The Sergeant	0	2	0
The Corporal	0	1	4

The

The Soldiers are taken out of his Majesty's Regiment of Guard, and paid with them, with allowance of an Addition of 2 *d.* Sterling, *per diem*, to each of 'em.

The Pay of the Militia in all Scotland.

	l.	*s.*	*d.*
To a Corporal of Horses 3 *s.* for each day of ten days in the Year.	1	10	0
To a Trumpet, 2 *s.* 8 *d.* as above	1	6	8
To a Lieutenant of Foot as above	2	0	0
To every Sergeant, as above	0	15	0
To a Drummer, as above	0	15	0

The inferiour Officers, with the Trumpets and Drummers, to be paid yearly at the Rates, and according to the days above-written, for the whole Militia of Horse and Foot that shall be muster'd yearly.

To the Muster-Master-General, as his Salary for Mustering the Militia yearly	80	0	0
More to him as Mustering the Standing Forces, *per diem*	0	7	0

His Majesty appoints the aforementioned Forses to be paid out of the In-land Excise yearly, according to this Establishment.

Three Troops of Horse, each having a Captain whose Pay is 10 *s.* and two Horses, each 2 *s.*	0	14	0
Lieutenant 6 *s.* and 2 Horses, each 2 *s.*	0	10	0
Cornet 5 *s.* and 2 Horses, each 2 *s.*	0	9	0

Quarter-

	Per diem. Sterling.		
	l.	*s.*	*d.*
Quarter-Maſter 4 *s.* and 1 Horſe 2 *s.*	0	6	0
Three Corporals, each 3 *s.* — —	0	9	0
Two Trumpets, each 2 *s.* 6 *d.* —	0	5	0
Sixty Horſe-Men, each 1 *s.* 8 *d.* —	5	0	0
Total — — — — —	7	13	0
Three Troops of Dragoons, each having a			
Captain whoſe Pay is 8 *s.* and 2 Dragoons, each 1 *s.* 2 *d.* —	0	10	4
Lieutenant 5 *s.* and 2 Dragoons, each 1 *s.* 2 *d.* — — — —	0	7	4
Enſign 4 *s.* and 1 Drag. at 1 *s.* 2 *d.* —	0	5	2
Two Sergeants, each 2 *s.* 6 *d.* —	0	5	0
Three Corporals, each 1 *s.* 8 *d.* —	0	5	0
Two Drummers, each 1 *s.* 8 *d.* —	0	3	4
Ninety five Soldiers, each 1 *s.* 2 *d.*	5	10	10
Total — — — — —	7	7	0
The Adjutant-General — — —	0	8	0

By this Eſtabliſhment there was another Regiment of Foot, beſides the Guards and Garriſons, conſiſting of Ten Companies, and having the ſame Officers, and thoſe Officers the ſame Pay as before, and an hundred Soldiers each of 'em 5 *d. per diem* — — —

Theſe were the ſtanding Forces; to which an Addition was made as there was occaſion for 'em

'em: And their Pay *Sterling* came Yearly to
26786 8

Besides this Charge of the Civil and Military Lists, there was a List also of Pensions signed in the same Year, amounting to to the Summ of ——— 11354 18 10 *Sterling*

So that the Brief of the Ordinary Revenue and Expence, according to the Establishment in the latter end of King *Charles* II's Reign runs thus ——— The Revenues.

	l.	*s.*	*d.*
The Annuity of Excise at	29325	16	
The Rental at	4899	10	
The Customs at	25600	0	
The *Orkney* Rent at	2000	0	
In all	61325	6	0

The Expence as before.

	l.	*s.*	*d.*
The Civil List	15148	16	10
The Military List	26786	8	
The Pensions	11354	18	10
In all	49590	3	

FINIS.

ERRATA.

PAge 74. line 23. for *delater* read *debates*, p. 89 l. 18. for *and* read *who*.